

INDIAN ADULT EDUCATION ASSOCIATION

# Adult Education in India

A BOOK OF READINGS

*Edited by*

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## PREFACE

THIS BOOK was started on a day in May 1966 when the temperature was 115. At the University of Rajasthan, and all over India, most people were resting from the heat, all except the small band participating in a course in adult education who had volunteered to help choose selections for a published symposium on Indian adult education.

Many other devoted people have worked on the project since. The task has been shouldered by colleagues in Jaipur and Delhi and Vancouver and Toronto. The work was easy because so many were willing to help; it was difficult because choice among many fine selections is painful to make.

Officially the University of Rajasthan—University of British Columbia Project was the first sponsor. The Indian Adult Education Association have also acted as sponsors and most of the work of editing took place at the Ontario Institute for Studies in Education, Toronto. Roby Kidd, James Draper and Glen Eyford, all of whom had served at the University of Rajasthan, served as an editorial committee under the Chairmanship of Anil Bordia, now Secretary to Government of Rajasthan. Editorial work was carried out by Myrna Knechtel, typing by Elizabeth Moulton and Ram Swaroop Sharma.

This is the work of many hands and many minds. We believe that the collaboration it represents is what makes adult education, despite all the difficulties and limitations, an adventure in intellectual exchange and cooperation.

EDITORS

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## SECTION ONE

### Historical Perspective

Let us live together. Let us dine together,  
Let us do daring deeds together. Let us  
beget inner energy by our joint study.  
Let us not indulge in mutual hatred.  
Om ! Peace, Peace, Peace, Peace.

*Taittiriya Upanishad*

Verily God does not alter the fortunes of a nation until  
they bring about a change in their own psychology.

*Quran*

Learning is an ancient tradition in India and since times  
lost in the dawn of history the Indian people have develop-  
ed various types of institutions to pass on to the new gener-  
ations the knowledge and wisdom gained by their pre-  
decessors. That knowledge was superior to material ac-  
quisitions is a theme of innumerable tales in the Upani-  
shads, Jatakas and the other ancient lores. There are even  
instances, like in the fable of Shvetaketu, which illustrate  
some of the most modern concepts of life-long education.  
"He who desires to study more after having settled as  
house-holder", Shvetaketu is quoted by Apastamba, "shall  
dwell two months every year with collected mind in the  
house of his teacher". There were formal institutions for  
exchange of ideas like *Parishads*, and institutions of learn-  
ing like *Viharas*, and Universities like Nalanda, Vikram-  
shila, Vallabhi, etc.

Besides, activities associated with places of worship were  
also part of the educative process and *Kathas*, *Kirtans*,  
folk dramas and story telling were forms of entertainment  
or religious activity which contributed to the education of  
adults.

There have been many changes after the advent of the  
British; developments which have set India on the road to

becoming a modern society, responsive to technological possibilities. Even without the British contact India may have taken to this road in due course and the progress might have been more natural and rapid. The colonial status of India not only impoverished her materially, it also demoralised her in spirit and made it difficult for her to imbibe the best in the Western way of life, which of course includes the way people educate themselves.

The contributions in this Part do not adequately cover the formal and informal forms of education of adults in the ancient and medieval times. They do not tell of the vast educative impact of the teachings of the saints, from the Buddha and Mahavira to Kabir and Nanak, nor of the recitations in the great epics of the Mahabharata and Ramayana. Some glimpses of the institutions that have remained as educational forces in the Indian society may be seen in the short article of P.C. Lal. Other articles will reveal that as and when Indian society has been self-assured and found her moorings, adult education has prospered. The vast spectrum of extension agencies which came into being soon after Independence have also helped to support this view.

## THE TRADITION OF ADULT EDUCATION

P. C. LAL

ALTHOUGH NOT called by this name, adult education has existed in India from very ancient days—from the time when—the art of writing was yet unknown. Ancient education in India was in terms of community needs; its objective was to fit a man to be a member of such community. Today the objective is virtually the same, but the complexities of modern community life make the attaining of this objective difficult.

In India, perhaps as in no other country, literacy was considered of very little importance as against real education, which does not necessarily require literacy. How ancient literature, philosophy, religion, art and other sciences had developed so highly long before the art of writing came to be known, and how all these branches of learning were handed down from one generation to another, is still a marvel, especially to Western people. Even to-day there are to be found numerous religious mendicants who cannot read or write, but who can expound some of the deepest philosophies of the Hindu religion, while others can compose beautiful hymns and sing them to tunes set by themselves. In fine-art too are people who can carve in marble and wood most artistic objects without having learned even the rudiments of drawing or geometry, while the fresco-paintings of some people who, again, are utterly illiterate invite the attention and admiration of the greatest artists. Illiterate peasants show wonderful knowledge of their religion, folk-lore and epics. It is an admitted fact, therefore, that adult education is entirely in accord with the genius of the people.

*Agencies Responsible for This Kind of Adult Education***VILLAGE BARDS OR MINISTRELS**

These put into verse the history of the village and of all the important families, especially the royal families, tracing their history from the very beginning, and extolling their virtues, and the great and noble deeds which individuals in these families performed, in times of both peace and war. These bards and minstrels, when they recited the thrilling episodes and the great and noble deeds of people in the remote past, aroused the emotions and sentiments of their hearers, who wanted to become as brave, noble and courageous as their ancestors. The people learned not only the history of their own villages, but also that of the great heroes, rulers and public men of their country. These episodes were not recited in a dry fashion, as our history text-books give them, but in a manner so fascinating that they caught the interest and imagination of the people, who could never forget them. In most instances these bards and minstrels were employed at royal courts, and patronized by them. Only on special occasions were they expected to recount their stories and sing their songs before the royal courts. At other times they were free to go about in the surrounding villages and tell their stories and sing their songs before the general public. They did not know how to read or write, but they could compose new verses and sing them in praise of anybody who had earned a name by his deeds of public service. There were no newspapers then; and even if there had been great mass of the people could not have read them. There was no chance for the philanthropic and heroic deeds of the people to become known except through these bards. The oppressors and evildoers were afraid of them, because they would not hesitate to make their deeds known to the people, and so ruin their prestige.

**KATHAKAS (STORY-TELLERS)**

Instruction in religious, civic and social branches was given by professional men called *Kathakas* (story-tellers). Most of these men could read and write, and sometimes were well versed in Sanskrit and the vernacular literature. Some of them are still to be found. They are sometimes invited by different villages



on special occasions, usually at some festival and nearly all the villagers contribute towards their fees. These *Kathakas* recite from memory, and sometimes read from books, religious stories and epic poems. They also deliver discourses on questions pertaining to civic, social and other matters. Since most people are at work during the day, these recitals are given at night, and practically the whole village—men, women and children—turns out to listen to them. The meetings are held in the courtyard of some wealthy person in the village, or under a *Shamiana* (canopy) especially erected for the purpose, or under the open sky. The people may sit up all night, sometimes two or three nights in succession. Through these recitals they learn more about religious, social and other matters than they could through books.

#### KIRTANS (RELIGIOUS OPERAS)

Through these *Kirtans* the stories of Radha and Krishna and of other deities are chanted, and the mass of the people, although totally illiterate, learn them by heart. Nowadays, because of the breakdown of the old culture by the introduction of the present system of Western education, thousands of youth have forgotten the stories about their own religion. The few who know them have learned them not at school and colleges but at home, or through these *Kirtans* in the villages.

Through these agencies, then, the folk-lore, legends, ballads, epics, ethical texts and devotional hymns of high merit and beauty through all these generations have been handed down from father to son, from mother to daughter, from the minstrels, bards and *Kirtan* singers to the millions of illiterates without the aid of reading and writing.

#### THEATRE

It is only of late that the stage in India degenerated. The history of Indian drama has a very brilliant record of high literary achievement. The people of Bengal especially have a particular taste for acting. Some of the best dramas have not yet been translated into European languages, and therefore have not come to the notice of the Western public. In Bengal the enlightening of Bankim Chandra Chatterji and of Rabindranath Tagore revolutionized the tone of the Indian stage. The exhibitions could be buying and

selling of things, perform religious worships, and be entertained, but places at which they will find out how to combat malaria and other epidemics, how to make their crops grow better, and the causes which are responsible for their ill-health and poverty, and which to a certain extent they themselves can remedy.

## ADULT EDUCATION DURING THE BRITISH PERIOD AND AFTER INDEPENDENCE.

ANIL BORDIA

THE TRADITION of adult education in India is as old as the civilization itself. Through the medium of social and religious institutions like the 'Kathakars', 'Ramlilas', 'Kirtans', and the village markets the traditional values and knowledge were maintained. These institutions were not related to the economic strivings of the community and did not flourish under the State patronage. With the emergence of a new pattern of education in the British Raj adult education slowly became geared to economic activity and State policy.

### *The British Period*

#### LITERACY AND NIGHT SCHOOLS

The earliest definite figures in respect of literacy in India are available in the report of William Adam. On the basis of specific survey in some urban and rural areas of Bengal and Bihar Adam came to the conclusion that literacy in India in 1836-37 was about 6%. The last 25 years of the regime of the East India Company was the period of crystallisation of the aims of British educational policy in India. They intended to completely disregard the indigenous education system and to impart "to the native population knowledge of English literature and science through the medium of English language."<sup>1</sup>

<sup>1</sup> Selections from Educational Records, Vol. 1. p. 131.

*Progress till 1917*

It is natural that the English rulers had little concern for the education of adults. The emergence of night schools in England in the wake of Industrial Revolution, however, had an impact in India. In every British Indian province some financial provision was made for giving grant to night schools and when the Indian Education Commission (1882-83) wrote its report it found in Bombay 134 night schools attended by 3,919 in addition to 223 night classes attended by 4,962 in the Southern Division of the Presidency. There were over 1,000 night schools in Bengal and 291 in Madras. The Commission recognised that such schools had chances of success where the adults needed further education for their economic betterment and strongly recommended extension of this programme in all provinces.

The programme of night schools passed through several vicissitudes and its success was not uniform (Table 1).<sup>2</sup>

TABLE 1

Province	Schools			Pupils		
	1896-97	1901-02	1916-17	1896-97	1901-02	1916-17
Madras	1,437	775	707	25,424	14,212	17,606
Bombay	239	107	111	5,408	2,380	3,197
Bengal	1,587	1,082	886	Not stated	19,516	18,563

Some interesting experiments were made in the Provinces. Police education schools were set up in the Central Province in 1862-63 and in 1865-66 there were two schools in each district, reportedly in good shape. A most significant adult literacy programme was launched in Mysore by Sir M. Visveswaraya, the Dewan of the State. Nearly six to seven thousand literacy classes sprang up. For popularisation of scientific knowledge a magazine, *Vigyan*, was started by the Government and a system of continuing education was organised.

<sup>2</sup> S. Nurullah and J. P. Naik, *A History of Education in India*, Macmillan & Co. Ltd., 1951.

The most significant feature of the adult education programme during this period was the emergence of jail schools. The idea of jail schools was initiated by Dr. Walker who gave instruction in 1851 to 2,000 prisoners of Agra Jail. This programme became quite popular in Lucknow and Sultanpur jails. The movement spread fast to other provinces. In Bombay there were 21 schools in jails with an enrolment of 1,257 in 1877-78. This number went up to 29 schools and 1,126 pupils in 1884-85. This number however came down thereafter. Jail Schools were started in C.P. and in the Punjab in 1862-63. In C.P. there were 22 schools with an enrolment above 4,000 during 1863-1868.

### 1918-1936

With the introduction of diarchy popular interest in franchise and mass education increased. The co-operative movement, which was gaining strength, also provided an invaluable base for starting adult literacy classes. The most significant work during this period was done in the Punjab where in 1925-26 there were 3,206 adult literacy classes with 85,371 pupils of whom 58,800 were estimated to be agriculturists.<sup>3</sup> This number declined steeply in the subsequent years till in 1931-32 the number of night schools had come down to 585 and enrolment to 12,696. The position in the other provinces was similar as is evident from Table 2.<sup>4</sup>

TABLE 2

### SCHOOLS AND CLASSES FOR ADULTS (BY PROVINCES)

Province	Institutions		Pupils	
	1927	1937	1927	1937
Madras	5,637	586	1,51,691	22,420
Bombay	202	180	7,178	6,299
Bengal	1,520	712	30,873	13,963
United Provinces	26	286	723	8,136
Punjab	3,786	191	98,467	4,988
Total	11,171	1,955	2,88,932	53,806

<sup>3</sup> Report of the Royal Commission on Agriculture in India, 1929, pp. 529.

<sup>4</sup> Nurullah and Naik, *op. cit.*, pp. 744-745.

1937-1947

Formation of popular Ministries in the Provinces inaugurated the most significant epoch in the pre-independence history of adult education. Adult education was accepted for the first time as a definite responsibility of the Government and adult literacy was organised as a movement. The Central Advisory Board of Education in its fourth meeting in December, 1938 appointed an Adult Education Committee under the chairmanship of Bihar Education Minister Dr. Syed Mahmud. In his address to the Committee Dr. Mahmud identified adult literacy as the chief plank of the adult education movement and declared:

No Government can make any appreciable headway with its schemes for the promotion of socio-economic welfare of its people unless the people are prepared to meet the Government halfway and offer it responsive cooperation. This responsive cooperation is only feasible when the people possess some amount of education.<sup>5</sup>

In its Report to CABE the Adult Education Committee, apart from emphasising the importance of adult literacy, stressed the need for training of literacy teachers, motivation of adults, use of audio-visual media and efforts for retention of literacy, and continuing education.

The first five years of the period under review saw, not only a real break-through in the problem of eradication of illiteracy, but also the establishment of the most important voluntary organisations in the country.

*Bihar*: This province devoted itself to the cause of literacy by giving it the highest priority. What Dr Frank Laubach described to be "the most impressive Government campaign conducted in India in modern times"<sup>6</sup> was organised under the inspiring leadership of Dr Syed Mahmud. The organisational set up of the movement consisted of the Provincial Mass Literacy Committee under the Chairmanship of Dr Mahmud himself, with district, sub-divisional and village committees under the chairmanship of the district Collector, Sub-divisional officer and

<sup>5</sup> Nurullah and Naji, *op. cit.*, pp. 814.

<sup>6</sup> Frank C. Laubach, *India Shall be Literate*, 1940, pp. 804.

village Headmaster respectively.

The burden of actual teaching was borne largely by school teachers but school and college students, government officials of all departments, the industry and the cooperatives also provided the manpower. In fact between 1939-40 and 1941-42 only about 25% instructors were school teachers. Although the training of these instructors was not taken care of as well as was necessary an effective follow up programme was envisaged. The details of the achievement are given in Table 3.

TABLE 3

Year	No. of classes held	No. of adults attending the classes	No. of adults made literate	Total expenditure	Govt. contributions under column 5
1938-39	50,820	9,09,081	4,50,000	1,21,431	80,000
1939-40	18,878	11,68,325	4,13,482	2,00,000	1,80,000
1940-41	17,294	4,56,682	3,21,393	2,08,504	1,98,811
1941-42	13,534	2,40,507	2,03,264	2,03,764	2,03,764
Total	1,00,526	27,74,595	13,88,149	7,33,699	6,62,575

*Bombay:* On the recommendation of Adult Education Board constituted in 1938 a liberal system of grants for literacy work was established. Each literacy class got an equipment grant of upto Rs. 40/- plus Rs. 4/- per adult made literate. This resulted in heavy expenditure and there was also the fear of misuse of funds. As a result in 1940 the equipment grant was reduced to Rs. 12/- and the grant per adult made literate to as. 10/-. This resulted in a steep fall of achievement. As a result, in 1941-42 the original scale was restored. There was considerable emphasis on efficient conduct of literacy classes and on a reasonable level of achievement before an adult could be considered literate. Table 4 gives details of the achievements of this movement.

starting with 1939-40. Twenty teachers and two supervisors were given an allowance of Rs. 7/- and Rs. 15/- per month for literacy work in every district. The achievements are described in Table 5.

TABLE 5

Year	No. of literacy workers	Enrolment	No. of adults made literate	Expenditure
1939-40	2,407	32,461	46,841	47,600
1940-41	3,243	1,11,298	67,415	98,446
1941-42	3,266	1,16,123	64,000	48,800
Total	8,916	2,60,882	1,78,256	1,95,046

*The United Provinces:* In 1938 the Education Expansion Department was set up to give special importance to adult education. For the implementation of an ambitious programme this Department adopted the rather unusual method of appointing approximately 20 full time literacy teachers in each district. Each teacher was given a group of villages to make all adults literate. The teacher moved from a village only after all adults had become literate. Co-operative, Police and Jail Departments also made significant contributions for the spread of literacy. Literacy Day used to be celebrated with considerable enthusiasm and the energies of students were channelised to teach adults to sign their names. Although 7,25,000 adults became literate between July 1939 and March 1942, the emphasis in U.P. seems to have been more on creating a movement and an environment in favour of literacy rather than on ensuring a minimum standard of literacy accompanied by a strong follow-up programme.

*Delhi:* The only significant work in Delhi during this period was done by the Jamia Millia. It opened a separate Department of Adult Education in 1941-42 which ran 29 adult education centres with an enrolment of 652. The real contribution of



Jamia Millia was, however, in the field of production of literature. A very large number of well-written books were published for the new literates.

#### THE PRESS

One of the earliest informal agencies of adult education was the Press. Beginning with 1780 several English newspapers came into existence in the Presidency towns, mainly for the local British community. The first Indian owned newspaper *The Bengal Gazette* was started by Gangadhar Bhattacharya in 1816. Some Bengali journals were published by the local Christian missionaries but the first Indian newspaper in an Indian language was *Samud Kaumudi* which was taken over by Raja Ram Mohan Roy in 1822, a year after its coming into existence.

In that year, too, the first Gujarati Paper *Bombay Samachar* was started in Bombay by Fardoonji Marzban and the first Hindi weekly *Oodunt Martand* published by Jugal Kishor Sukul from Calcutta came into existence in 1826.

The number of readers and subscribers was however very small. In 1836, for example, *Samachar Durpan* of Calcutta had 398 subscribers. By 1861 the progress had been substantial and there were 11 Urdu and 6 Hindi newspapers in U.P., Punjab and Ajmer.

Participation of a few Indians in the working of Provincial Governments as a result of the Indian Councils Act and due to the increase in English educated Indians there was a spurt of newspapers of importance between 1861 and 1878.<sup>1</sup> In 1876 there were 62 newspapers in Bombay, 28 in Bengal and 19 in Madras. The combined circulation of all the newspapers was about 1,00,000.

Journals of opinion and ideas came into existence at the close of the 19th century. *The Hindustan Review*, *The Indian Review*, *The Modern Review* and *The Illustrated Weekly* of the Times of India came into existence in 1899-1900. By the

<sup>1</sup> The years of founding of some newspapers are: *The Times of India*, Bombay 1861, *The Pioneer*, Allahabad 1865, *The Amrit Bazar Patrika*, Calcutta 1868, *The Madras Mail*, Madras 1868, *The Statesman* Calcutta 1875, *The Civil & Military Gazette*, Lahore 1870, *The Tribune*, Lahore 1877 and *The Hindu*, Madras 1878.

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implement a programme of development of public libraries. In 1910 a Library Department with Central Library and Village Library sections was established. The Central Library was given the 20,000 volumes of the personal library of the Maharaja, and from the very beginning the Central Library was open, free to the public, and was organised on an open access system.

The Village Library Department established district libraries at the headquarters of the four districts. Any taluka or village coming forward with a matching contribution could have a library. Local Boards were encouraged to make an equivalent contribution. As a result 42 taluka and 1,351 village libraries sprung up. Reading rooms were established in villages which could not afford regular public libraries. But these reading rooms soon developed into libraries. The libraries were free, but users were encouraged to make contributions by giving them the benefit of borrowing books and newspapers. These libraries were generally housed in school buildings and were managed by a local committee with the school teacher placed in charge of the library.

In May, 1911 the State Library Department started travelling libraries with their base in Baroda. These libraries served the villages where there were no public libraries and they also supplemented the books of village libraries. There were 390 such libraries in 1941. In that year it was estimated that 83.2 per cent of the population of the Baroda State was served by reading rooms and libraries. Out of a population of 28,00,000 the number of visitors to the libraries and reading rooms was 11,00,000; the number of books in libraries was 10,00,000 and their value 19,00,000 rupees.

*Other landmarks:* The Calcutta Public Library, which was thrown open to the public in 1900 became a Government body the next year, and the Secretariat Library was amalgamated with it. In January 1933 it was named the Imperial Library and became the most important Government public library. Munindradeb Ray of Baneshbaria, Hoogly, devoted himself to the library movement and founded in 1927 the Bengal Library Association. In 1912 there were 194 public libraries in Bengal (including Assam), 86 in Madras, 61 in Bombay, 22 in the Punjab, 17 in U.P. and 13 in C.P. In the Punjab the period 1927-40 was one of remarkable growth for village public

turn of the century, observes Sohan Singh, "the picture of journalism in India was complete."<sup>18</sup>

#### LIBRARIES

*The beginning:* Literacy being the chief media of adult education, libraries occupy the place of greatest importance among the informal agencies of adult education. Although libraries have existed in India for centuries, in Courts, in places of worship and at centres of learning, they were rarely available to the public. Emergence of libraries as an agency of adult education is essentially a post-British development.

The efforts at setting up public libraries in the 19th century were weak and sporadic. A beginning was made in Ahmedabad in 1840 and in Bombay in 1845 when the Native General Library was established. By 1856 there was also a library in Poona and the number of libraries in Bombay city was 10. The Education Department of Bombay Presidency began taking interest in 1860s and the number of libraries rose to 89 in 1866-67 and to 176 in 1871-72. The number however went down in the subsequent years and in 1896-97 there were 142 public libraries.

The Public Library movement made no significant advance in Bengal in the 19th century. However, two important public libraries were established in Bihar: Bihar Hitaishi Library in 1882 and the Oriental Public Library in 1891. The first public library in the Central Provinces was established in 1862 at Nagpur. The number of public libraries in C.P. rose to 6 in 1868-69 and to 11 in 1883-84.

The Library movement in the United Provinces and the Punjab was tardy. The Lucknow Public Library came into existence with a petty grant of Rs. 1,000/- in 1868-69 and the Punjab Public Library at Lahore in 1885. Similarly in Madras where some beginning was made as early as 1812 real public libraries came to be established only at the close of the century. In 1900 there were 6 public libraries in Madras.

*Baroda Public Libraries:* Maharaja Sayajirao Gaikwad, to whose enlightened rule is associated the first effective compulsory primary education programme, was also the first to conceive and

<sup>18</sup> Sohan Singh, *op. cit.*, pp 11.

rural libraries. By 1946-47, 1616 new public libraries had been established.

The quinquennium 1937-42, as we have seen, was memorable for increase in the number of rural libraries. Their number was 13,000 in 1942. The urban public libraries also doubled during this period and the growth of public interest in the libraries was visible in many ways. The tempo of 1937-42 was, however, soon lost except in a few provinces. Bihar maintained over two thousand libraries in rural areas with an average annual readership of about 500,000. The most significant expansion of public library system took place in Bombay Presidency where 1770 new libraries were opened between 1941-42 and 1946-47 raising the total number of rural libraries to 2390.

#### MUSEUMS

Only a brief reference needs to be made to museums as an informal agency of adult education in India. Until well after independence museums played but an insignificant role in disseminating information and as centres of continuing education of adults.

The Royal Botanical Garden, Calcutta, was established in 1787 and the Indian Museum, Calcutta, in 1814. The latter had a good collection of archaeological, geological and zoological pieces collected by the officers of the East India Company. In 1866 the Indian Museum Act was passed giving to this museum a special official status.

The Central Museum, Madras (1851) and the Victoria and Albert Museum, Bombay (1857) are other landmarks. By 1875 twenty museums had come into existence. Most of these museums were store houses primarily of archaeological collections and served little educational purpose.

The number of museums and their collections substantially increased during the viceroyalty of Lord Curzon. Site museums were established at Sarnath and Nalanda and the Prince of Wales Museum, Bombay, came into existence in 1904. By 1911, when the first Directory of Indian Museums was brought out by Dr J. P. Wogel, there were 39 museums. This number increased to 48 in 1917. Recent developments in the role of

libraries. Middle School buildings were used for setting up public libraries and lectures were given by field workers. In 1939 there were 1594 such village libraries. Similar programmes were started in some other provinces, particularly the Central Provinces and Berar. The massive literacy campaign launched in Bihar between 1938-42 was accompanied by a magnificent achievement in the field of rural libraries. It is claimed that 7,000 rural libraries with over 12,00,000 readers were opened during this period. With the decline in the literacy campaign, however, the number of the rural libraries also came down and in 1942-43 there were only 2,215 rural libraries in the province.

The effect of popular Governments in provinces was visible elsewhere also. In Bombay a Library Development Committee was appointed in 1939 and on its recommendations a system of grant-in-aid to rural libraries was established. As a result 750 libraries were opened in 1941-42 alone. In U.P. the number of rural libraries and reading rooms rose to 1,040 and 3,600 respectively in 1941 and 1942. Several of these libraries had branch libraries in boxes. The libraries were under the charge of the school teacher who was given a small allowance and each library was managed by a small local committee of three persons. During 1939-40 over two lakh books were supplied to the libraries and there were over 96 lakh users of these books in 1941-42.

Rural libraries on the lines of the Baroda libraries were started in Travancore in 1935 where the Government set up 80 such libraries in the rural areas, in addition to 40 private libraries. Similarly 125 libraries were established in 1938-39 in Jammu & Kashmir. In Mysore, a well organised programme of rural libraries was started by the Mysore Adult Education Council in 1942-43. A panchayat contributing Rs. 25/- became entitled to a village library. The Council contributed Rs. 75/- to it. The libraries were managed by a local library committee with the local teacher acting as the secretary of the committee as well as the librarian. The Council trained rural librarians and provided advisory service in selection of books. A central library was established with each 100 rural libraries. These central libraries provided books on short term basis to the

in the hands of unenlightened persons. Training a village leadership was therefore seen as a matter of immense significance.

*Social Consciousness*—This phrase was used to include inculcation of a spirit of social solidarity and a consciousness regarding the vital importance of the concept of planned development, particularly the Five Year Plans.

The administration of the Social Education programmes was originally envisaged as a responsibility of the educational authorities. After the emergence of the Community Development programme, however, Social Education got confused as a process of community development rather than a specialised extension service.<sup>12</sup>

The institutions of Social Education included literacy classes run with the help of teachers and other literate persons in village schools; Community Centres which provided a meeting place for exchange of ideas and communication of information and for recreation; Youth Clubs starting their activities primarily with games and sports, but later becoming the agencies for organising local development works through shramdan activities; Mahila Mandals, generally functioning as Community Centres and Youth Clubs for women where domestic crafts, nutrition and health problems were emphasised; and, Libraries meant primarily for the follow up of literacy classes.

The methods of Social Education laid emphasis on imparting education through an organised community of learners and teachers. Modern media like radio and films were emphasised from the beginning alongside the traditional media of exhibitions, puppetry, the rural theatre, etc. There was also considerable emphasis on training and a large number of social education organisers' training centres came into existence during the first two Five Year Plans. Training in Social Education was imparted to the village level workers and village leaders also.

#### THE FIRST FIVE YEAR PLAN

The programmes of Social Education were divided between

<sup>12</sup> B. Mukerji, *Community Development in India*, Orient Longmans, 1962, pp. 153-157.

40 museums in adult education have been dealt with elsewhere in this volume.<sup>11</sup>

### *The Post-Independence Era*

#### EMERGENCE OF THE CONCEPT OF SOCIAL EDUCATION

The first important Post-independence development was the emergence of the concept of social education. The Central Advisory Board of Education in its meeting held in January 1948 appointed a Sub-Committee under the chairmanship of Shri Mohan Lal Saxena to report on Adult Education. The Committee in its report said that although both literacy and general education form part of Adult Education, yet greater emphasis should be laid on general education to enable every Indian to participate effectively in the new social order. This concept of General Education was further developed by Maulana Abdul Kalam Azad, the Education Minister, who called it Social Education, and C.A.B.E. in its 15th Meeting held at Allahabad in 1949 accepted Social Education as the goal for the education of the adults. The concept of Social Education includes the following:

*Literacy*—In view of the large numbers of persons who could neither read nor write, eradication of illiteracy was given a place of special importance.

*Extension*—The knowledge and skills developed at the centres of research are of value only to the extent that they are utilised in houses and fields. Without waiting for eradication of illiteracy, it was hoped, substantial extension work could be done.

*General Education*—This was aimed at enlarging the minds of all men and women and imparting knowledge of basic essentials of healthy home and family life, civic rights and responsibilities, values of hard work and self-reliance, recreation and leisure.

*Leadership Training*—It was recognised from the very beginning that the qualities of a group are largely a product of its leadership and that in India rural leadership tended to be

<sup>11</sup> See Grace Morley, *Museums and Adult Education*.



but also of what a Public Library should be. Seven States decided to set up State Level Libraries and out of 320 districts in India District Level Libraries were established in 100 districts. The number of Village Libraries by the end of the First Five Year Plan was 32,000. To further expand the Library Service the Government of India appointed a Library Committee to study the position of Libraries in the country and to recommend measures which the Government of India may adopt to quicken the pace of library development in India.

The use of mass media took roots and the method of demonstrations for extension of specialised skills was tried in all Community Projects. The Village Level Workers organised 11,29,000 demonstrations in the field of agriculture. A most important development was the organisation of Farm Forum Listening Groups under the local rural leadership. The All India Radio broadcast 4,335 such programmes in 1953-54 alone. At these Farm Forums Listening Groups discussions used to follow the broadcasts. The Delhi State did pioneering work in popularisation of radio listening by installing a radio in almost every village. The Ministry of Information and Broadcasting set up 22,000 Community Sets all over the country by sharing expenditure on the radio sets with the State Governments.

Exhibitions and film shows were organised in a large number. The number of film shows in 1953-54 alone was over 6,000. Till the end of the First Five Year Plan the Community Projects Administration had distributed to different States 20 fully equipped mobile cinema vans, and 208 magic lanterns and film strip projectors. The Central Film Library of the Ministry of Education had more than 2,000 educational films by 1955-56. 9841 films and film strips were given from this library on loan to 800 members.

Significant advances were also made in production of literature. A beginning was made in 1950 in collaboration with Jamia Millia's Idara-Talim-o-Taraqqi. A programme of prizes and awards was started in 1955 for writing of good books for adults. Considerable quantity of literature was brought out by the State Governments as well as non-Government agencies. The National Book Trust was established to bring out inexpensive books in all regional languages.

the Government of India and the State Governments and at the Government of India level between the Ministry of Education and the Ministry of Community Development. The provision for Social Education, excluding what was kept under the Community Development budget, in the First Five Year Plan was Rs. 50,000,000. This amount was divided between Literacy Centres, Community Centres, Libraries and Janta Colleges. In the Community Development programme Social Education included literacy drives, establishment of libraries, cultural and recreational programmes, organisation of exhibitions, youth activities, radio groups, community centres and women welfare programmes. Each block was provided with two social education organisers, one of whom was a lady. Between 1951-56, 55,00,000 of adults were enrolled in adult literacy classes run by the State Education Departments and 12,00,000 in classes run by the Community Development Departments. The Committee on Plan Projects in its report considers that out of these 35,00,000 may have attained literacy.<sup>13</sup>

Community Centres were organised almost entirely in the Community Development blocks of which there were 800 in 1955. Upto December 1955 nearly 83,000 Community Centres were set up in these development blocks which organised 169,000 programmes most of which were recreational. The Government of India gave special assistance to State Governments to encourage use of school buildings as Community Centres. At the end of the First Five Year Plan 454 schools were functioning as school-cum-community centres. The Government of India also gave assistance for developing model community centres of which there were 160 at the close of the First Five Year Plan. The number of Youth Clubs, Mahila Mandals including Gram Raksha Dals, Young Farmers' Clubs and Vikas Mandals established in the First Five Year Plan was 53,000.

The library movement received a good start during the First Five Year Plan. The Delhi Public Library was established with financial and technical assistance from UNESCO and rapidly developed as a model not only of international co-operation.

<sup>13</sup> *Report on Social Education, Committee on Plan Projects, Government of India 1963*, pp. 7.

Social Education, production of literature and development of libraries and audio-visual aids. The figures of the Plan allocation and actual expenditure during the Second Five Year Plan period reveal that more than half the States did not utilise even 50 per cent of the provision made for Social Education and that the shortfalls are high in the case of States which have a low percentage of literacy (Table 7).

TABLE 7

S.No.	States	Literacy percentage 1961	Provision	Expenditure	Percentage (shortfall)
1.	Andhra Pradesh	20.8	21.30	15.22	28.6
2.	Assam	25.8	4.75	4.49	0.54
3.	Bihar	18.2	54.56	14.75	73.0
4.	Gujarat	30.3	12.74	9.29	27.1
5.	Jammu and Kashmir	10.7	5.80	1.98	65.8
6.	Kerala	46.2	25.20	11.89	52.8
7.	Madhya Pradesh	16.9	48.62	12.76	73.8
8.	Madras	30.2	2.37	23.36	*
9.	Maharashtra	29.7	25.50	10.51	58.8
10.	Mysore	25.3	—	4.51	*
11.	Orissa	21.5	17.37	12.02	30.8
12.	Punjab	33.6	25.50	10.64	58.3
13.	Rajasthan	14.7	37.80	8.00	78.8
14.	Uttar Pradesh	17.5	13.98	11.99	14.2
15.	West Bengal	29.1	55.65	99.40	*
<i>Union Territories</i>					
1.	Andaman and Nicobar Islands	—	1.00	0.46	54.0
2.	Delhi	51.00	10.06	3.97	60.5
3.	Himachal Pradesh	14.6	9.67	6.92	28.4
4.	Manipur	—	2.58	1.51	41.50
5.	Tripura	—	3.03	3.19	*
6.	Pondicherry	—	0.50	0.15	70.0
7.	Laccadive, Minicoy and Ameendivi Islands	—	1.00	0.43	57.0

\* Expenditure exceeds provision.

There were 3137 Community Development Blocks at the end of the Second Five Year Plan.

A review of the achievements of these Blocks in the field of

## THE SECOND FIVE YEAR PLAN

A provision of Rs. 5 crores was repeated for Social Education schemes in the Second Five Year Plan. In addition, an amount of Rs. 10 crores was provided for this item under the Community Development Programmes. The schemes taken up by the Ministry of Education and the expenditure incurred on them is given in Table 6.<sup>14</sup>

TABLE 6

(Rs. in lakhs)

S.No.	Item	Provision	Expenditure.
1.	National Fundamental Education Centre	7.60	7.01
2.	Production of literature for neo-literates	16.00	11.79
3.	Assistance to voluntary organisations	26.00	25.12
4.	Institute of Library Science	3.00	1.28
5.	Institute for Worker's Education	1.86	0.34
6.	National Book Trust	8.00	4.12
7.	Production of literature for Social Education Workers	0.10	0.10
		62.50	49.76

The National Fundamental Education Centre was set up in 1956. Its functions included research and evaluation, training of adult education personnel, conducting experiments in the production of better type of equipment and material and acting as a clearing house of ideas and information.

Under the scheme of production of literature, the Ministry of Education awarded prizes to authors and organised training programmes for authors in the technique of writing for new literates. Under the scheme to assist voluntary organisations working in the field of Social Education small grants were given by the Ministry to deserving organisations. Institute of Library Science was established at Delhi University and the Institute of Workers' Education at Indore.

The schemes of the State Governments can be divided among

<sup>14</sup> Report on Social Education, op. cit., p. 19.

TABLE 8

## LITERACY PERCENTAGE IN INDIA, STATES AND UNION TERRITORIES—1951 AND 1961 CENSUS.

S. No.	Literacy according to 1951 census			Literacy according to 1961 census		
	Total	M	F	Total	M	F
(Percentage)						
<i>States</i>						
1. Andhra Pradesh	13.1	19.7	6.5	21.2	30.2	12.0
2. Assam	18.3	27.4	7.9	27.4	37.3	16.0
3. Bihar	12.2	20.5	3.8	18.4	29.8	6.9
4. Gujarat	23.1	32.3	13.5	30.5	41.1	19.1
5. Jammu and Kashmir	16.6	24.9	7.9	11.0	17.0	4.3
6. Kerala	40.7	50.2	31.5	46.8	55.0	38.8
7. Madras	20.8	31.7	10.0	31.4	44.5	18.2
8. Madhya Pradesh	9.8	16.2	3.2	17.1	27.0	6.7
9. Maharashtra	20.9	31.4	9.7	29.8	42.0	16.8
10. Mysore	19.3	29.1	9.2	25.4	36.1	14.2
11. Orissa	15.8	27.3	4.5	21.7	34.7	8.6
12. Punjab	15.2	21.0	8.5	24.2	33.0	14.1
13. Rajasthan	8.9	14.4	3.0	15.2	23.7	5.8
14. Uttar Pradesh	10.8	17.4	3.6	17.6	27.3	7.0
15. West Bengal	24.0	34.2	12.2	29.3	40.1	17.0
16. Nagaland	10.4	15.5	5.7	17.9	24.0	11.3
<i>Union Territories</i>						
17. Andaman and Nicobar Islands	25.8	34.2	12.3	33.6	42.4	19.4
18. Delhi	38.4	43.0	32.3	52.7	60.8	42.5
19. Himachal Pradesh	7.7	12.6	2.4	17.1	27.2	6.2
20. L.M.&A. Islands	15.2	26.6	5.3	23.3	35.8	11.0
21. Tripura	15.5	22.3	8.0	20.2	29.6	10.2
22. Manipur	11.4	20.8	2.4	30.4	45.1	15.9
23. Dadra & Haveli	N.A.	N.A.	N.A.	9.5	14.7	4.1
24. N.E.F.A.	N.A.	N.A.	N.A.	7.2	12.3	1.5
25. Pondicherry	N.A.	N.A.	N.A.	37.4	50.4	26.6
26. Goa, Daman and Diu	—	—	—	—	—	—
Total (All India)	16.6	24.9	7.9	24.0	34.4	12.9

N.A.=Not Available

the State Governments of its inability to provide much funds for Social Education. The needs of defence and agricultural pro-

social education reveals that during the Second Plan a total expenditure of Rs. 9,85,00,000 was incurred by the Community Development Department and 1,62,000 literacy centres were started, where according to the reports of the Department, over 40,00,000 adults were made literate. In 1960-61 there were 43,294 adult literacy centres and in that year 7,40,110 adults were made literate. In 1960-61 the number of reading rooms was 15,326; the number of youth clubs was 41,211 with a membership of 8,95,700 and the number of mahila mandals 18,487 with a membership of 2,63,800.

This is an appropriate stage to assess the growth of literacy between 1951 and 1961, viz., the results of the efforts made during the first two Five Year Plans. The picture in respect of this period would be evident from Table 8.

#### THE THIRD FIVE YEAR PLAN

The Third Five Year Plan envisaged a total expenditure of about 25,00,00,000 on schemes of Social Education, about 92,00,000 at the Centre, Rs. 5,40,00,000 in the States and approximately Rs. 19,00,00,000 under the Community Development programmes. The significant feature of the Plan was that while emphasising Social Education it considered literacy as the matter of most important concern and observed with some regret that the percentage of literacy in the country had risen only from about 17 per cent to 24 per cent in the first decade of planning. State Schemes forming part of the Third Five Year Plan can be broadly divided between Social Education, development of libraries and production of literature. There was considerable difference among different states in regard to the priorities within Social Education. Andhra Pradesh, for example, proposed to spend almost the entire funds on spread of the library service. Similar emphasis in favour of library service was laid in the Plans of Bihar, Gujarat, Kerala, Mysore, the Punjab and U.P.

Soon after the beginning of the Third Five Year Plan period, the country was engaged in the war caused by the Chinese aggression. Keeping in view the needs of the defence of the country, the development plans were given a re-appraisal and there was a substantial cut-back in the outlay as well as targets of the Third Five Year Plan. The Government of India informed

# THE PRE- AND POST-INDEPENDENCE PERIOD

TABLE 8

## LITERACY PERCENTAGE IN INDIA, STATES AND UNION TERRITORIES—1951 AND 1961 CENSUS.

TERRITORIES—1951 AND 1961

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		Total	M	F	Total	M	F
		(Percentage)			(Percentage)		
1.	Andhra Pradesh	13.1	19.7	6.5	21.2	30.2	12.0
2.	Assam	18.3	27.4	7.9	27.4	37.3	16.0
3.	Bihar	12.2	20.5	3.8	18.4	29.8	6.9
4.	Gujarat	23.1	32.3	13.5	30.5	41.1	19.1
5.	Jammu and Kashmir	16.6	24.9	7.9	11.0	17.0	4.3
6.	Kerala	40.7	50.2	31.5	46.8	55.0	38.8
7.	Madras	20.8	31.7	10.0	31.4	44.5	18.2
8.	Madhya Pradesh	9.8	16.2	3.2	17.1	27.0	6.7
9.	Maharashtra	20.9	31.4	9.7	29.8	42.0	16.8
10.	Mysore	19.3	29.1	9.2	25.4	36.1	14.2
11.	Orissa	15.8	27.3	4.5	21.7	34.7	8.6
12.	Punjab	15.2	21.0	8.5	24.2	33.0	14.1
13.	Rajasthan	8.9	14.4	3.0	15.2	23.7	5.8
14.	Uttar Pradesh	10.8	17.4	3.6	17.6	27.3	7.0
15.	West Bengal	24.0	34.2	12.2	29.3	40.1	17.0
16.	Nagaland	10.4	15.5	5.7	17.9	24.0	11.3
Union Territories							
17.	Andaman and Nicobar Islands	25.8	34.2	12.3	33.6	42.4	19.4
18.	Delhi	38.4	43.0	32.3	52.7	60.8	42.5
19.	Himachal Pradesh	7.7	12.6	2.4	17.1	27.2	6.2
20.	L.M.&A. Islands	15.2	26.6	5.3	23.3	35.8	11.0
21.	Tripura	15.5	22.3	8.0	20.2	29.6	10.2
22.	Manipur	11.4	20.8	2.4	30.4	45.1	15.9
23.	Dadra & Haveli	N.A.	N.A.	N.A.	9.5	14.7	4.1
24.	N.E.F.A.	N.A.	N.A.	N.A.	7.2	12.3	1.5
25.	Pondicherry	N.A.	N.A.	N.A.	37.4	50.4	26.6
26.	Goa, Daman and Diu	—	—	—	—	—	—
Total (All India)		16.6	24.9	7.9	24.0	34.4	12.9

N.A.=Not Available

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social education reveals that during the Second Plan a total expenditure of Rs. 9,85,00,000 was incurred by the Community Development Department and 1,62,000 literacy centres were started, where according to the reports of the Department, over 40,00,000 adults were made literate. In 1960-61 there were 43,294 adult literacy centres and in that year 7,40,110 adults were made literate. In 1960-61 the number of reading rooms was 15,326; the number of youth clubs was 41,211 with a membership of 8,95,700 and the number of mahila mandals 18,487 with a membership of 2,63,800.

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of adult education which did good work in the post independence era.

The Central Social Welfare Board: The activities of the Board include promoting Balwadis, Mahila Mandals and health services. Literacy classes and cultural and recreational programmes form an important part of the work of Mahila Mandals. Between April 1953 and February 1962 the Board organised 1633 literacy classes attended by 75,606 persons. In 1958 the Board started a programme of condensed courses under which women between the age of 20-36 who had some schooling could pursue their education upto the middle school standard within a short period of two years. During the Second Five Year Plan 216 condensed courses were started at a total expenditure of Rs. 26,00,000.

Coal Mines Welfare Organization: Promotion of education and recreational activities is one of the functions of the Organization. It runs Multipurpose Institutes for all kinds of educational and recreational activities including a Radio Listening Centre and a small library. There were 36 such institutes in 1960-61 where 9258 adults were made functionally literate. The organization also runs Feeder Centres and Workers' Education Centres for imparting literacy, liberal education and trade union education.

Indian Army: The Indian Army observes the Committee on Plan Projects. "is the largest single organisation in the country for adult education. The education of the soldier begins from the day he joins the Army and continues till his retirement".<sup>13</sup> Education in the Army is the responsibility of the Army Education Corps. There are five progressive stages in which education is imparted. Examinations are held at the end of each stage and certificates awarded. The medium of instruction is Hindi in Devnagri script for the first four certificates and English for the last one. Besides these certificates, instruction in English language is also imparted to persons belonging to technical services and to others. A vast net-work of unit libraries and reading rooms has been set up. Special provision for literature for field education is an important feature of the educational activities in the Army.)

<sup>13</sup> Report on Social Education, op. cit., p. 16.

duction deserved to be given the greatest priority. The State Governments, on the other hand, were also unable to find resources for any large programme of a adult literacy. Towards the end of the Third Five Year Plan the Planning Commission switched its aim from the Third Plan to the Fourth Plan and approved the idea of the State Education Departments initiating Pilot Projects of Adult Literacy as advance action for a massive programme of adult literacy in the Fourth Five Year Plan. The Pilot Projects were drawn up but were not launched till 1969.

As a result of these vicissitudes the literacy and Social Education programmes received the lowest priority during the Third Five Year Plan. The percentage of expenditure incurred on Social and Adult Education to the total educational development programmes in the first three Plans may be seen from Table 9.

TABLE 9  
EXPENDITURE ON ADULT EDUCATION IN THE PLANS  
(RS. IN CRORES)

<i>Period</i>	<i>Total expenditure on education</i>	<i>Expenditure on adult education</i>	<i>Expenditure on adult education as percentage of total expenditure on education</i>
First Plan	153.0	5.0	3.3
Second Plan	273.0	4.0	1.5
Third Plan	597.9	3.5	0.5

It has been estimated that the percentage of literacy during the Third Five Year Plan rose from 24 per cent in 1961 to 28.5 per cent in 1966. It is arguable that the increase in the percentage of literacy was due mainly to the expansion of primary education and the contribution of adult education programmes in this achievement was negligible.

Although the achievements in the field of literacy were uniformly disappointing, a new direction was provided by the dynamic Governmental and local leadership in Maharashtra. The Gram Shikshan Mohim is a story of almost unparalleled achievement in the field of literacy. Not as spectacular, but perhaps.

equally far reaching was the emergence of University adult education programmes.

*Gram Shikshan Mohim*: The idea of taking the literacy movement to the masses and to make them accept it as their own was first experimented in 1959 in Satara district. The importance of literacy was stressed on teachers and villagers by holding a large number of meetings attended by educational and political leaders. This was followed by an effective programme of instruction in which all the educated persons of the area participated. The annual average figure of persons becoming literate in Satara district was 3000 before 1959. It rose to 11,000 in 1959 and 1,09,000 in 1960-61. The campaign was extended to other districts in April, 1961.

The Mohim programme aims at total eradication of illiteracy in the age group of 14-50, at providing library services and other material for retention of literacy and at bringing about an all-sided development of villagers through Social Education centres. The campaign lasts for about four months and is conducted by a Village Level Committee. To stimulate interest and to supervise the programme there are also block level and district level Committees. After the whole village becomes literate, a village festival is organised at which an important dignitary felicitates the village leaders and teachers. Although the percentage of lapse to illiteracy in the Mohim Programme was observed by the Evaluation Team appointed by the Planning Commission as large, it observed that a majority of the persons retained literacy and the movement stimulated interest in better living standards.<sup>15</sup> The Mohim Programme during its peak years of 1961-63 covered 25 districts and made 1109 villages fully literate. The number of persons made literate was 10,08,100 (5,28,000 men and 4,80,100 women).

*University Adult Education*: The beginning of extra-mural work in the University of Mysore has been described elsewhere.<sup>16</sup> The University of Poona which starting its department of extra-mural studies in 1948 opened centres of such studies in towns with a population of 10,000 and above. The Poona University

<sup>15</sup> Report on Gram Shikshan Mohim of Maharashtra, Govt. of India, 1960, pages 19-21.

<sup>16</sup> Prabhu Shanker, *Extension work in Mysore University*.

duction deserved to be given the greatest priority. The State Governments, on the other hand, were also unable to find resources for any large programme of a adult literacy. Towards the end of the Third Five Year Plan the Planning Commission switched its aim from the Third Plan to the Fourth Plan and approved the idea of the State Education Departments initiating Pilot Projects of Adult Literacy as advance action for a massive programme of adult literacy in the Fourth Five Year Plan. The Pilot Projects were drawn up but were not launched till 1969.

As a result of these vicissitudes the literacy and Social Education programmes received the lowest priority during the Third Five Year Plan. The percentage of expenditure incurred on Social and Adult Education to the total educational development programmes in the first three Plans may be seen from Table 9.

TABLE 9  
EXPENDITURE ON ADULT EDUCATION IN THE PLANS  
(RS. IN CRORES)

<i>Period</i>	<i>Total expenditure on education</i>	<i>Expenditure on adult education</i>	<i>Expenditure on adult education as percentage of total expenditure on education</i>
First Plan	153.0	5.0	3.3
Second Plan	273.0	4.0	1.5
Third Plan	597.9	3.5	0.5

It has been estimated that the percentage of literacy during the Third Five Year Plan rose from 24 per cent in 1961 to 28.5 per cent in 1966. It is arguable that the increase in the percentage of literacy was due mainly to the expansion of primary education and the contribution of adult education programmes in this achievement was negligible.

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programmes include short courses on literature and summer and winter schools for school teachers and other professional people. Adult Education work in the University of Delhi began in 1957 when the Extension Lectures Board was established. A significant development took place in 1962 with the institution of the correspondence courses in this University. A more detailed report has been included in this volume on the correspondence courses of Delhi University.<sup>17</sup> In 1968 all adult education work of this University was combined in the School of Correspondence Courses and Continuing Education.

In the University of Rajasthan, Jaipur, under the Vice-Chancellorship of Dr M. S. Mehta a decision was taken in 1960 to establish a Department of Adult Education to organise extension programmes, research and evaluation, in Adult Education, instruction in the discipline of Adult Education and a Centre of Continuing Education. The University was fortunate in securing the services of some able and enthusiastic experts in the field from Canada and the Department of Adult Education grew into three sections, extension, adult education (teaching) and continuing education. A post-graduate Diploma Course was started in 1967. The teaching activities of the Department are being further expanded.

Although almost all important Universities in India have organised extension activities, the Agricultural Universities give the greatest importance to their extension work. A special mention needs to be made here of the Agriculture Universities at Pant Nagar and Ludhiana which have done remarkable work in agricultural extension.

A conference of University Adult Education was organised jointly by the Indian Adult Education Association and the University of Rajasthan at Bhopal in 1965. The conference called upon the universities of India to establish Departments of Adult Education in order that their services might reach a large section of adult population. The conference resulted in the formation of University Adult Education Association which is making sustained efforts in this field.

Before describing the place of adult education in the Fourth Five Year Plan it is necessary to briefly refer to a few agencies

<sup>17</sup> N. K. Pant, *Correspondence Courses in the University of Delhi*.

of adult education which did good work in the post independence era.

The Central Social Welfare Board: The activities of the Board include promoting Balwadis, Mahila Mandals and health services. Literacy classes and cultural and recreational programmes form an important part of the work of Mahila Mandals. Between April 1953 and February 1962 the Board organised 1633 literacy classes attended by 75,606 persons. In 1958 the Board started a programme of condensed courses under which women between the age of 20-36 who had some schooling could pursue their education upto the middle school standard within a short period of two years. During the Second Five Year Plan 216 condensed courses were started at a total expenditure of Rs. 26,00,000.

Coal Mines Welfare Organization: Promotion of education and recreational activities is one of the functions of the Organization. It runs Multipurpose Institutes for all kinds of educational and recreational activities including a Radio Listening Centre and a small library. There were 36 such institutes in 1960-61 where 9258 adults were made functionally literate. The organization also runs Feeder Centres and Workers' Education Centres for imparting literacy, liberal education and trade union education.

Indian Army: The Indian Army observes the Committee on Plan Projects, "is the largest single organisation in the country for adult education. The education of the soldier begins from the day he joins the Army and continues till his retirement".<sup>13</sup> Education in the Army is the responsibility of the Army Education Corps. There are five progressive stages in which education is imparted. Examinations are held at the end of each stage and certificates awarded. The medium of instruction is Hindi in Devnagri script for the first four certificates and English for the last one. Besides these certificates, instruction in English language is also imparted to persons belonging to technical services and to others. A vast net-work of unit libraries and reading rooms has been set up. Special provision for literature for field education is an important feature of the educational activities in the Army.)

<sup>13</sup> Report on Social Education, op. cit., p. 16.

*Voluntary Organisations:* There are a large number of voluntary organisations working in the field of Adult Education. The organisation deserving special mention is the Indain Adult Education Association which, with assistance from the Government and its own funds has been substantially extending its activities and apart from organising an annual seminar on some important aspect of Adult Education it has entered the field of Workers' Education and experimentation in the techniques of literacy. Other organisations deserving special mention are Mysore State Adult Education Council, Bombay City Social Education Committee, Bengal Social Service League, Indian Council of Churches, the Ramakrishna Mission, Literacy House, etc.

#### THE FOURTH FIVE YEAR PLAN

At the time of writing of this Paper<sup>19</sup> the total picture of the outlay and programmes of Adult Education during the Fourth Five Year Plan was still not clear. It is, however, certain that the outlay will not exceed Rs. 11 crores: comprising Rs. 3.5 crores in the plan of Central Ministry of Education and Youth Services, Rs. 1 crore in the University Grants Commission and between Rs. 5 to 6 crores in the State Plans.

#### SCHEMES OF THE CENTRAL GOVERNMENT

The role of the Central Government in the promotion of Adult Education programmes has been viewed in a rather narrow manner. Although the Government of India, through its centrally sponsored schemes, has played significant role in a large number of areas of national concern, the provision of funds for Adult Education has been extremely limited, restricting the role of the Union Ministry to promotion of a few selected projects. The outlay for the various schemes of the Ministry of Education are given in Table 10.

*Farmers' Education and Functional Literacy:* This programme has been jointly sponsored by the Ministries of Education and Youth Services, Food and Agriculture and Information and Broadcasting. The programme is intended to cover the 100 districts which have been selected by the Ministry of Food and



TABLE 10

S.No.	Name of the Scheme	Fourth Plan outlay (in lakhs of rupees)
1.	Farmers' Education and Functional Literacy.	200.00
2.	Assistance to Voluntary Organisations.	100.00
3.	Workers' Social Education Institutes.	*
4.	National Board of Adult Education.	*
5.	Directorate of Adult Education.	*
6.	Production of Literature for Neo-literates (Prize Scheme).	7.00
7.	Development of Literature for Neo-literates (Dept. of Adult Education).	30.00
8.	Grant-in-aid to Polyvalent Centres (Dept. of Adult Education).	10.00
Total:		347.00

\* Not yet finalised

Agriculture for the High Yielding Varieties Programme. It is administered through State Governments and aims to organise functional literacy classes and farmers' training on the assumption that training of farmers is an essential input for the success of agriculture production programme. In each district where this project is taken up there are 60 Literacy Education Centres, each Centre with at least 30 adults on roll. The course is of one year's duration divided into two phases of six months each.

The programme was started in 1967-68 in three districts, one each in the Punjab, Uttar Pradesh and Mysore. It was extended to 7 districts in 1968-69 and to 15 in 1969-70. During 1970-71, 35 additional districts are being taken up under this project.

An evaluation of this programme has shown that where co-ordination among different agencies is organised properly this scheme can have significant consequences for the way of life of the farmers as well as for agriculture production. In most cases, however, the project suffered due to unsatisfactory co-ordination and lack of interest by the State Governments.

*Assistance to voluntary organisations:* This scheme began with the First Five Year Plan and has continued ever since. Voluntary organisations taking up projects of Adult Education, particularly literacy, have been assisted under this scheme by

the Government of India. Against a total expenditure on this scheme of about Rs. 21 lakhs during the Second and Third Plans, the Fourth Plan envisages an expenditure of Rs. 100 lakhs. The scheme has been revised and enlarged to cover a large number of voluntary organisations. New rules for giving grants have been framed. If the scheme is properly implemented and the provision made not reduced, this scheme will go a long way towards encouraging institutions capable of doing useful work.

*Workers' Social Education Institutes:* The first Institute was set up at Indore in 1960 and a second at Nagpur in 1968. These Institutes conduct literacy classes, organise Mahila Kendras, Community Centres and various recreational programmes for the workers.

*National Board of Adult Education:* NBAE has been established in 1970 and the first meeting of the Board took place in May, 1970. The Board aims at co-ordinating the programmes of Adult Education between the different State Governments and the Central Government on the one hand and among the different Ministries of Government of India on the other. The Board also hopes to enlarge its aims at promoting Adult Education and functions to promote adult education and to create an opinion in favour of adult education.

*Directorate of Adult Education:* A token provision has been made for the first time in 1970-71 for the establishment of Directorate of Adult Education as a part of the Ministry of Education and Youth Services. The Directorate will serve as the Secretariat for the National Board of Adult Education and will also administer all programmes of Adult Education of the Central Ministry of Education. The National Fundamental Education Centre which functioned as a part of the National Council of Educational Research and Training until 1970 has been transferred from the Council under the administrative control of the Directorate.

*Production and development of literature for Neo-literates:* The scheme for giving prizes for books for neo-literates has been in existence since the First Five Year Plan. Over 3535 prizes have been awarded under this scheme from the beginning of the First Plan. The Ministry felt that this scheme has not proved sufficient for production of literature for neo-literates.

It has therefore been decided to set up a central unit to organise and guide production of literature. This unit will promote production of literature by organising Writers' Workshops, by providing guidance in book production, with financial assistance for translation work and by research and evaluation.

*Polyvalent Adult Education Centres:* This programme is jointly sponsored by the Ministry of Education and UNESCO. It envisages establishment of a network of centres for conducting integrated courses in Adult Education, Vocational Education and Social Education for industrial and other workers as well as for those seeking employment. The Centre is expected to provide polyvalent (many sided) education and training to workers to improve their efficiency. The first polyvalent centre was set up at Bombay in 1967 under the auspices of Bombay City Social Education Committee. The Centre has organised a number of courses based on manpower requirement. The success of this Centre is attributed mainly to the support of the industry and the trade unions. Four more such centres will be set up during the Fourth Five Year Plan.

#### PROGRAMMES OF STATE GOVERNMENTS AND UNION TERRITORIES

The outlays for Adult Education programmes in the Fourth Plan of State Governments and Union Territories in most cases are still provisional. The figures incorporated in the memorandum prepared for the first meeting of the National Board of Adult Education are given in Table 11.

In most States detailed schemes and physical targets have not been drawn up. It can, however, be assumed that the expenditure would be incurred primarily on development of public libraries and on literacy programmes.

#### *Conclusions*

An attempt has been made in this paper to describe briefly the progress of adult education from the beginning of the British Raj to the present day. We have seen that the institutions of formal adult education date back only to the beginning of this century. The pre-Independence programmes of adult education were inspired either by the enlightened rulers of princely States or were a manifestation of patriotic sentiment.

The creative enthusiasm of the post-Independence era had an impact on adult education. The achievements of the First Five Year Plan were spectacular. This enthusiasm, however, could not be sustained for very long after the First Five Year Plan period and the schemes of adult education were reduced in size and scope during the subsequent Plans. The Education Commission (1964-66) gave the challenge to eradicate illiteracy in ten years. However, the proposals of the Commission do not seem to have found their way into the Fourth Plan. It is evident that in spite of brave declarations, those in authority are unable to find the resources for a meaningful programme of adult education.

Although the record of the Government in the post-Independence era has not been laudable, a large number of voluntary organisations have made sustained contributions in their respective areas. The impact of these institutions has depended largely on enthusiasm of its members and also on the administrative and financial support provided by the Government.

An important achievement of the last few years is the recognition of the role of different agencies of formal and informal adult education. Establishment of public libraries at district and block levels has been an achievement of consequence, and although their management in most States continues to be unsuited for considering them as agencies of education of adults, a network with vast possibilities has been created. There is also a growing awareness of the role of Museums as agencies of adult education. Setting up of Agricultural Universities has shown that such institutions can be effective agencies of research and extension. This role has been accepted by other Universities also, and not only have Departments of Extension emerged in almost all Universities, but a beginning has been made in recognising Adult Education as an academic discipline.

## EXTENSION SERVICES : A HISTORICAL PERSPECTIVE

CHANDRIKA PRASAD AND R. C. MEHTA

EXTENSION WORK is one of the most exciting, gigantic and far-reaching adult educational endeavours designed to revolutionize the rural communities. The ideas, aims and concepts underlying extension education are as basic and old as the life itself. Historically speaking, extension work came to exist in its lay and rudimentary form in Europe almost about a century ago. This concept gradually spread in most of the developed nations to start with and found the most conducive environment in the U.S.A. where it bloomed to a much organized stature. The cooperative extension service in the U.S.A. has a very successful history of over half-a-century and its dramatic contribution in rural progress and prosperity has created an immense awareness and interest in most of the developing countries for having such an organized effort. Extension work continues to be a movement and has been a source of inspiration and hope for the developing nations.

With initial odds and struggles, extension education has now grown from a simple concept to an important discipline and, as the time goes by, it is being increasingly recognized as a profession. In different countries this programme is known by different names such as Advisory Work (Britain), Cooperative Extension Service (U.S.A.) Community Development (India), etc. In each case the main target of these programmes remains more or less the same—the growth of rural communities; they differ only in their organizational structure, programme emphasis and in the method of approaches and operations.

The need for having rural reconstruction programmes in

India was felt in the early part of the twentieth century, but it was launched on a national scale and in an organized fashion only in 1952. The recommendations of some of the commissions such as the Royal Commission on Agriculture (1926); the Fiscal Commission (1949); the F.A.O. Report on Extension (1949) and the Grow More Food Enquiry Committee (1952) were vital and compelling in bringing the community development (C.D.) movement to India.

### *Early Efforts and Approaches*

Programme is the product of past experiments in India as well as of the experiences gained in foreign countries. This nationwide programme of ameliorating rural plight is a result of both past experiments in India and the organized extension work done particularly in the U.S.A. Some of the early attempts and efforts are now briefly presented to highlight their main features, successes and failures.

#### NON-OFFICIAL ATTEMPTS

Sriniketan Reconstruction Work: The Sriniketan experiment in West Bengal was initiated in 1921 by Rabindranath Tagore. His dream was to change the face of rural India by having pragmatic educational programmes for the villagers and popularizing scientific know-how through demonstrations. Tagore believed and tried to implement an all-inclusive rural development programme such as development of agriculture, animal husbandry, health, village crafts and education. He established Sriniketan, a prerunner of the Rural Institutes.

To start with, this programme met with several obstacles and even failures but ultimately it was a success. However, unfortunately, this effort could not go a long way in rebuilding villages, for it suffered from some serious limitations and inadequacy of basic prerequisites. The area of operation was only a small village, the workers mostly were untrained and lacked scientific information, their services were voluntary and temporary in nature; there was a dearth of funds and facilities; it lacked Government initiative and support, and an organized body for the task was wanting. The workers were mostly attached, devoted and inspired by the towering personality of

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*Grow More Food Campaign:* This scheme was launched by the Central Government on an all India basis in 1942 after the recurrence of famines and crisis of food grains in Bengal. As the name of the scheme indicates, only agricultural development programmes were undertaken and enforced. Trained field men were employed to distribute improved seeds and fertilizers and lay demonstrations on farmers' fields. Even though such concerted effort for food production was made for the first time, it suffered for want of adequate supplies, trained personnel, and a wholesome and comprehensive programme comprising all facets of rural life.

*Firka Development Scheme:* This scheme was initiated by the Madras Government in the last quarter of 1946 in some selected *Firkas* (regions of five villages). The activities included provision of village communications, rural water supply, improvement of sanitation, expansion of cooperative societies and panchayats in villages, rural electrification, development of khadi and other village industries and carrying out programmes of improvement in agriculture and animal husbandry. A provincial Firka Development Officer was made overall incharge of the programme who worked with the District Collectors for successful working of the scheme. The Collector was assisted by Rural Welfare Officer and 5 to 10 trained Gram Sevaks of the rank of Revenue Inspectors. The scheme was merged with the National Extension Service in 1953-54.

*Etawah Pilot Projects:* The U.P. Government sponsored this programme in late 1948 with an initial operational unit of 64 villages. The Congress Government in U.P., on assuming office in 1937 had created a separate Rural Development Department which could not make headway because of the Second World War and resignation of the party from the office. The Congress Party came back to power in 1946 and the programme in Etawah was taken up as a Pilot Scheme. The distinguishing features of



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play-grounds. It was envisaged that the village worker will become self-supporting by developing his craft abilities and he will act as a village scavenger, spinner, watchman, medicine man and school master all in one. The programme continues to be in operation on a small scale and seeks to work for communal unity, prohibition, removal of untouchability, promotion of village industries, basic and adult education, uplift of women and promotion of economic equality.

*India Village Service:* Started by Missionaries in 1948 this scheme envisaged dealing with the problems as they came without setting any targets. The work was carried out by well-educated persons (called "colleagues") through the technique of personal contact, informal discussions, and guidance and counselling. The programme is still continuing in some isolated areas.

*Sarvodaya:* Philosophically speaking *sarvodaya* means doing good to all instead of only serving and helping a few members of the society. Sarvodaya was designed to bring about social and economic revolution peacefully. It aims at educating people to the extent that people learn the habit of sacrificing and serving others in place of exploiting them for selfish ends. In 1950, some followers of Mahatma Gandhi, particularly Vinoba Bhave, formulated a practical plan of work to give *Sarvodaya* the real shape. The concept of *Bhoodan* (voluntary donation of land for the landless), *Gram Dan* (village donation), *Sampatti Dan* (donation of wealth), *Shram Dan* (donation of labour), *Buddhi Dan* (donation of wisdom), *Jeevan Dan* (donation of life), were propounded.

The *Bhoodan* concept, which is the basic concept, aims to enlighten people and educate them to give donation of land to be distributed among the landless people. The efforts are being made under this movement to win the heart of the people so that they can gracefully sacrifice for the needy. In *Gram Dan* all the village people together donate the village as a whole but continue to work in it with the understanding that the land and other properties of the village belong to all and not to a limited few. Efforts are made in these villages for cooperative development of the village people as a whole while living together belonging to each other, and having a much closer tie and

Tagore and what was achieved was due to his guidance and inspiration.

*Marthandam Project:* This project was sponsored by the Y.M.C.A. in 1921 in Marthandam village in South Travancore, the central figure initiating and mobilizing this effort being Dr. Spencer Hatch. It was for the first time that a well conceived, properly organized and planned scheme of reconstruction activities was launched after a thorough and careful study and analysis of the local conditions and needs. The activities consisted of social and economic improvement by organizing literacy drive, spare time industries, poultry farming, working with school teachers and students and organizing summer schools for training of teachers and others. Throughout the programme special emphasis was given on small coverage and more intensive activities.

While implementing the programmes, an explicit effort was made to study and understand the principles underlying the rural development work. Based on their experience and observation they recommended, "building on what the village and the people have, make certain the programme is the people's own, self-help with the intimate expert counsel, include all the people, reach the poorest, maintain a comprehensive programme, the spiritual basis, keep simplicity the key-note, honorary unpaid service, cooperation and coordination, and educational emphasis in training of workers".<sup>1</sup>

Being a missionary work with real zeal and devotion, the programme is still continuing with cooperation and assistance of the Government.

*Sevagram Project of Social and Economic Development:* Imbued with the Gandhian Philosophy of "search after truth" by self-purification, self-reliance and self-example, this constructive programme was started in Wardha in 1931. There were no set targets of work but it was realized that every village must grow its food crops and cotton, have a reserve for its cattle, maintain a village hall, school, panchayat, water works and

<sup>1</sup> Spencer Hatch, "Early time at the Marthandam Project" in *Evolution of Community Development Programme in India*, Ministry of Community Development, Panchayati Raj and Cooperation, Government of India, Manager of Publications, Delhi, 1963, p. 3.

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*Firka Development Scheme:* This scheme was initiated by the Madras Government in the last quarter of 1946 in some selected *Firkas* (regions of five villages). The activities included provision of village communications, rural water supply, improvement of sanitation, expansion of cooperative societies and panchayats in villages, rural electrification, development of khadi and other village industries and carrying out programmes of improvement in agriculture and animal husbandry. A provincial Firka Development Officer was made overall incharge of the programme who worked with the District Collectors for successful working of the scheme. The Collector was assisted by Rural Welfare Officer and 5 to 10 trained Gram Sevaks of the rank of Revenue Inspectors. The scheme was merged with the National Extension Service in 1953-54.

*Etawah Pilot Projects:* The U.P. Government sponsored this programme in late 1948 with an initial operational unit of 64 villages. The Congress Government in U.P., on assuming office in 1937 had created a separate Rural Development Department which could not make headway because of the Second World War and resignation of the party from the office. The Congress Party came back to power in 1946 and the programme in Etawah was taken up as a Pilot Scheme. The distinguishing features of

relationship. Recognizing its basic spirit and potentiality, the Ministry of C.D. decided in 1958 to give maximum support and cooperation to the *Gram Dan* movement and such villages were given priority for many extension programmes and facilities.

Even though this is an ideal approach for changing the rural life and conditions, this movement has been extremely slow basically because of its idealistic design, voluntary approach and the limited number of people devoted to this end.

#### OFFICIAL ATTEMPTS

*Gurgaon Scheme:* After a study and understanding of village problems for about seven years in 1927 Mr. F. L. Brayne evolved what he called a new technique of village development—the Gurgaon Scheme. He emphasised the concept of self-help with the assistance, help and guidance of the Government. The scheme envisaged an integrated all-inclusive programme for village growth. The programme consisted of institutional work, rural sanitation, development of agriculture, education, co-operation and coordination, and social reform. Mr. Brayne strongly believed that the village development work should be launched on a large scale by a special agency with its own staff, training institutions and resources. A well conceived administrative arrangement was made with its full-time chairman, liaison officers, village guides etc. The programme was a tremendous success and in almost every village in Gurgaon district constructive activities were on the move and appeared to be gaining momentum. The programme, however, collapsed soon after the withdrawal of Mr. Brayne from the scene.

*Baroda Rural Reconstruction Movement:* With the initiative and encouragement by the great ruler Maharaj Sayajirao, Mr. V. T. Krishnamachari the then Diwan of Baroda took leadership in organizing the rural reconstruction movement in the State in 1927. The movement aimed at having wider and comprehensive programmes for bringing about rapid changes in rural life. The activities included agriculture, subsidiary industries, education, local amenities etc., with particular emphasis on the organization of village panchayats, schools and cooperatives. Effort was made to involve and utilise the local people and the members of the Panchayats.

neer, came out as an experienced extension planner and worker. He took the initiative and the leadership in organizing the internal as well as the external resources for solving the refugee problem.

With the efforts of Mr Dey and his co-workers the problems of the refugees were studied and based on their needs corrective measures were taken. For example a vocational training-cum-production centre was started in Kurukshetra camp utilizing as well as developing the talents among refugees in weaving, calico printing, tailoring and soap making. Subsequently blacksmithy, manufacture of looms, foundry and transport sections were added for making the life of the refugees wholesome and happy. This experiment was an example for solving not only the refugee problem but was a demonstration for bringing about changes in the socio-economic conditions of rural India.

### *Organized Extension Work*

It can be visualized from the preceding description that the concept of extension was deep rooted but was sporadic, limited in coverage and loosely organized. Nevertheless, the experiences and observations of the earlier efforts gave a foundation for the newly organized Community Development Programme. This vital movement was also greatly influenced by the extension work in some of the advanced countries, particularly the U.S.A.

*Community Development Projects:* The Community Development Programme was launched in 1952 for intensive development work in villages. To start with, 55 Community Projects, spread throughout the country with a budget of Rupees 65 lakhs for 300 villages for a three-year period, were initiated. The idea was to cover the whole country in due course of time by such projects.

In this programme, the concept was of an all-round improvement of the different facets of rural life, viz., agriculture, animal husbandry, cooperation, education, health, sanitation, cottage industries etc. The problems of the rural development were considered interrelated and it was believed that simultaneous attack on all of them was essential. It was realized that the basic objective was to develop the village people to become self-

the Pilot Project were: (i) an attempt to synthesise the various viewpoints into a comprehensive and coherent picture of rural development based on the combined efforts of the people, government, voluntary workers and others concerned; (ii) adoption of experimental approach to find out what would work and what would not and why; and (iii) testing out on a small scale in a small area, the numerous ideas, programmes, organizational set-up with a view to selecting them on large scale application in other areas.<sup>2</sup>

Spectacular results were achieved in agricultural production, which went up by at least 50 per cent. Green manuring became a common practice in the area. Chemical fertilizers and improved implements were used in large quantities and the recommended improved agricultural practices were adopted to a large extent. Improved animal husbandry and veterinary practices became popularly accepted. The cooperative movement gained momentum. The first cooperative brick-kiln which showed the way for the establishment of brick-kiln industry in the State was set up in the project.

The overall achievement of this project was very significant and convincing. It gained world-wide attention and paved the way for rural community development work not only in India but for other countries as well. To quote from the preface to Pilot Project, India, "what the Rochdale Experiment in England is to the world's cooperative movement, what the Tennessee Valley Authority is to the integrated exploitation of the world's great water-sheds, this the Etawah Project has fast become to the movement for revitalizing the ways of life of the world's peasantry".<sup>3</sup>

*Nilokheri Experiment:* The designer of this experiment was Mr. S. K. Dey—a trained engineer. He was one of those thousands of refugees who came from Pakistan in 1947. Rehabilitating these refugees was a problem. Thousands of refugees were sent in different parts of the country but at every place people needed more than mere tents to live in. The question was not only to rehabilitate the refugees but also providing them the prospects and future. Mr. Dey, besides being an engi-

<sup>2</sup> D. P. Singh, "The Pilot Development Project, Etawah," *Ibid.*, p. 51.

<sup>3</sup> *Ibid.*, p. 50.



should be only two stages—C.D. Stage I and C.D. Stage II, each for a period of five years instead of three distinct phases, viz. N.E.S., C.D. and Post-Intensive.

C.O.P.P. also enunciated the concept of democratic decentralization wherein effort was to be made to transfer more authority and responsibilities to local people and institutions, adequate resources were to be provided to them, and all the developmental activities and programmes were to be channelised through them. The Committee envisaged greater local participation and cooperation thereby making the C.D. movement a real people's programme.

These recommendations were implemented by most States by constituting statutory bodies at three levels—the village (*Panchayat*), C.D. Block (*Panchayat Samiti*) and the district (*Zilla Parishad*). This 3-tier complex is known as Panchayati Raj which was first inaugurated in the country in 1959 in Rajasthan State.

The village *panchayat* covers one or more adjoining villages with an average population of 2000 and an area of about 6 sq. miles. The members of the village *panchayat* are elected by secret ballot by the adult population of the village. The Chairman of the *panchayat* (*Sarpanch*) is either elected by the members of the *panchayat* or directly by the village voters.

The *Panchayat Samiti* at the block level consists of all the *Sarpanches* of the block and some co-opted members representing backward classes, women, members of cooperative societies, local members of State Legislature etc. The *Panchayat Samiti* is headed by the President (*Pradhan*) who is elected by the members of all the *panchayats* and the *Panchayat Samiti*. Each Panchayat Samiti covers an area of about 250 sq. miles and a population of about 60 to 70 thousand.

The highest local statutory body, known as *Zilla Parishad* at district level comprises all the Presidents of the Panchayat Samitis in the district, some Government representatives (Collector or Deputy Commissioner), members of the State Legislature and Parliament, and a few representing special interests and experience. The President of the Zilla Parishad (*Pramukh*) is elected by the members of the *Panchayat Samities* of the District.

*Intensive Agricultural District Programmes:* Although some encouraging results were achieved between 1950 and 1960 in

reliant and responsive citizens, capable and willing to participate effectively in realizing a fuller life for themselves and in building of the nation.

*National Extension Service:* The Community Development Programme did not visualize the gradual, continuing and continuous process of development work. To fill up this gap, the Grow More Food Enquiry Committee had recommended an extension organisation similar to that of Cooperative Extension Work in the U.S.A. or Advisory Services in U.K. Thus, the National Extension Service (N.E.S.) came to exist in 1953—a year after the Community Development programme was launched and in the same year 251 N.E.S. Blocks were opened. The broad policy of the Planning Commission as stated in the First Five Year Plan was: "Community Development is the method and Rural Extension the agency through which the Five Year Plan seeks to initiate a process of transformation of the social and economic life of the villages".

For sometime the N.E.S. Blocks and the C.D. Projects continued to function separately. But in 1955, it was decided that all the new Development Blocks will first start as N.E.S. Blocks, each consisting of about 100 villages with a population of about 60 to 70 thousand, and 40 per cent of these blocks, based on their progressiveness and performance, will be converted into C.D. Blocks for intensive work and with added finances and staff for a three-year period. After completion of the C.D. phase, the Blocks were to again take the shape of N.E.S. Thus the first N.E.S. phase was to serve as a basic programme initiating and mobilizing extension work for the second phase (C.D. programme) of intensive work which after 3 years was to be converted into post-intensive phase. In post-intensive phase, the local people and their institutions were to play relatively greater role in implementing the developmental programmes and thus it was intended to make "Government's programme with people's participation" into "People's programme with Government's participation".

*COPP Report: Revised Pattern and Panchayati Raj:* In 1957, a committee namely Committee on Plan Projects (C.O.P.P.) was appointed to study the N.E.S. and C.D. programmes and to make recommendations for improving the programme. The Committee made several significant recommendations. It felt that there

*Intensive Agricultural Area Programme:* The Intensive Agricultural District Programme was initiated on an experimental basis. The results of the programme have been quite encouraging and have paved the way for further extension of the programme in other districts of the country. Intensive Agricultural Area (IAA) programme is the outcome of the achievements made in the Package areas. The IAA programme follows the same concepts and objectives and is being encouraged on a larger scale in selected different areas in the Country since 1964-65. IAA—unlike Package Programme has not remained confined to food crops only, rather the crops like cotton, groundnuts etc. have been included and it has also been extended to such activities as poultry, animal husbandry and dairy development.

*High Yielding Varieties Programme (HYVP):* The period of 1966-67 and onward has been an era of breakthrough in agricultural productivity. The trial of some of the exotic and local varieties of paddy and the new dwarf varieties of wheat have shown considerable improvement over the present level of yield. These new strains of seed are revolutionising agriculture in the whole country. The Ministry of Food and Agriculture has launched an ambitious scheme to popularise the High Yielding Varieties of seeds in selected districts throughout the country. Under this scheme emphasis is placed on ensuring purity of seed and all the inputs required for optimum production. An important aspect of this Scheme is emphasis on Farmers' Education.

*Agricultural Universities:* The role of Agricultural Universities and Colleges in extension work can hardly be exaggerated. Since recent past there has been a growing concern for integrating teaching, research and extension for the mutual benefit to each other and for bringing agricultural production to its take-off stage. There are eight Agricultural Universities in India at present and it is hoped that at least one Agricultural University in each of the remaining states will be established in the near future.

The present Agricultural Universities are being organized with three distinct but related units—teaching, research and extension. Efforts are being made so that the Universities, like those in the U.S.A., should have full responsibility for research and extension besides functioning as institutes of resident instruction. Due to lack of proper understanding and mutual trust

the field of food production, the food problem continued to assume alarming proportions. To get an objective assessment of the food problem in the Country and its solution the Government of India invited a Team of Experts in 1959 (Agricultural Production Team) which was sponsored by the Ford Foundation. The Team observed that "if the known improvements that are adopted to each area were generally adopted in their most effective combination, food production targets could be attained".<sup>4</sup> "The concept behind the Package Programme is that instead of spreading the development efforts more or less on uniform basis throughout the country without getting any striking results, intensive efforts in agricultural production should be undertaken with a combination of all technological improvements and concentration of manpower and resources in selected areas which have optimum conditions for stepping up production".<sup>5</sup> The basic objectives of this programme are two-fold: first, "in the short run, it seeks to raise the level of production of food crops in the selected districts by 50 to 60 per cent in a period of 5 years by providing all the wherewithals of production simultaneously" .... second, "in the long run, it is intended to blaze a trail and evolve a dynamic pattern of productivity which can be extended to other places to help rural economy to grow on its own strength and resources".<sup>6</sup>

In the beginning of 1960 this programme was introduced in seven selected districts in seven States. The selection of the districts was made on the basis of their high potentiality, relatively assured supply of water, less natural hazards, less drainage or soil conservation problems and the existence of well developed panchayats and cooperative institutions. This programme was later extended in all the States each having one Package District. In Kerala State, however, this programme was undertaken in two districts in view of the small districts of the State.

<sup>4</sup> The Ford Foundation, *"Report on India's Food Crisis and Steps to Meet it"*, The Government of India, Ministry of Food and Agriculture and Ministry of Community Development and Cooperation, New Delhi, 1959, p. 17.

<sup>5</sup> M. S. Randhawa, *Intensive Agricultural Programme*, Director of Extension, Ministry of Food and Agriculture, New Delhi, 1965, p. 1.

<sup>6</sup> Publications Division, Ministry of Information and Broadcasting, *The Package Programme—A Way to Agriculture Self-Sufficiency*, The Author, New Delhi-6, 1964, p. 3.

envisages a continuous contact between the centres of research and the extension agency. It is therefore only logical that the programmes of agricultural and allied extension should be placed under the supervision of Agricultural Universities.

between the universities and State Governments, the transfer of research and extension to the Agricultural Universities has been delayed in most of the states. The Punjab Agricultural University has all the three above functions, and in addition to a comprehensive extension training programme in the State, they have their subject matter specialists stationed at the district headquarters for guiding and helping the Government extension machinery. It might take some time before the role of these universities is fully appreciated by the society and the governments.

### *Future Prospects*

Extension work, to the objective and close observers, has made a good headway in establishing the administrative structure and covering the whole country with C.D. Blocks. Because of its inevitably slow impact, the contribution of extension work is not immediately realized. There has been disproportionate criticism and comment on the failure of extension agency. Extension work is quite complex and puzzling particularly in a country like India where illiteracy, tradition and caste-feelings make change extremely different. Keeping in view the problems faced and the progress made so far, there is no scope for despair. Extension if properly backed and supported, is the only method available at this juncture to bring about radical social and economic change.

The comprehensive approach of the C.D. programme, sound though it is in theory, has not yielded the expected results. With limitations of resources it is not possible for the developing nations to attack simultaneously all the problems facing the rural scene. Determination of priorities and concentration of all available human and material resources is therefore unavoidable. This is why, selective intensive approach seems more realistic at least for the initial phase of a developing nation.

Bureaucratic red-tapism goes against the extension methods. It is therefore necessary to make administration aware of the requirements for successful extension work. For immediate and on-the-spot solution of the field problems, maximum decentralisation of authority is essential. In its very nature extension

## SECTION TWO

### Philosophy and Objectives

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That man alone is wise who keeps the mastery of himself.  
That man I love—who hateth naught  
Of all which lives, living himself benign,  
Compassionate, from arrogance exempt.  
Exempt from love of self, unchangeable  
By good or ill. . . .  
Stainless, serene, well-balanced, unperplexed.

*Bhagavad Gita*

Make wisdom thy mother, contentment thy father  
Truth thy brother—this is best.  
Make divine knowledge thy food, compassion thy store-  
keeper  
And voice which is in every heart the pipe to call to  
repast.


*Nanak*

From the earliest tomb inscriptions to the latest utterance in the Lok Sabha, Indian speech and writing is replete with thoughts about the goals of learning. Some of these thoughts are ever fresh; others are dreary clichés. Yet even clichés attest to the truths, the abiding truths about how that animal *homo sapiens*, becomes human, and manlike, and godlike through learning.

In this section, men of many faiths, men of several languages, speak of the objectives of education. To this subject Tagore returned again and again, in song and drama, in his teaching and his painting. To this theme another Indian internationalist, Malcolm Adiseshiah, from the depth of his experience at Unesco, and a perspective as broad as the equator, writes of educational goals for men everywhere.

In our ignorance we may consider that the central ideas of adult education, ideas such as *education permanente*—life-long education—are products of our own minds. Of course they are not, or few of them are. As we sift the wisdom

# THE CALL OF ADULT EDUCATION : LIVING TO LEARN TOGETHER, LEARNING TO LIVE TOGETHER

MALCOLM S. ADISESHIAH

FROM THIS vantage point of our accumulated experience as adult educators, I would like to take stock of our world, our country, and our educational system and wish ourselves well in facing clearly and fearlessly the disturbing questions that arise and the challenging hints, if not responses, that are thrown out.

## *Our Educational Heritage*

First, our experiences as adults and all that we have been slowly, surely and painfully learning, raise disturbing questions about our educational system and its legacy.

### THE CHILD AT HOME

It is true that as infants from the time we blinked open our eyes on the strange, real, disturbing life around us till around five or six years of age, we were consumed by an insatiable thirst for knowledge, feeling, seeing, touching, sensing, smelling, tasting, asking, worrying, and in fact driving our parents and the elders around us to the point of nervous exhaustion and mental fatigue. (Even in those days an oft repeated, quite common cry was "Oh! stop asking and shut up", which was more often than not accompanied by a slap of the ears.) But after that period, there seems to take place a slow and certain deadly change to quiescence, conformity and passivity in the child—a kind of

accumulated through the ages, again and again we catch our breaths with excitement when we "discover" what was always there had our eyes been open. It is to be hoped that the next book of readings on Indian adult education will restore some of these insights from men and women who have thought and written about adult learning over several thousand years.

And yet, while those who walked before have left a well-marked trail, there are still new paths for us to build, new ways for men to speak to men. Most of our writers are concerned with the present and the future; they are intent on brushing aside outworn or foolish ideas, in turning the shafts of notions that will enslave man, not free him. This is a section that speaks more loudly of India's future than of its past, and a future in which men of all creeds, and colours and languages, and nationalities, will find themselves.

This section does not constitute a full and comprehensive philosophy of life. Once Prime Minister Nehru made a laughing reply to a question concerning India's educational problems: "India has five hundred million educational problems." India may also have that many educational philosophies. Yet, if you read these articles carefully, particularly if you read between the lines, you will perceive many common strands and perhaps descry the beginnings of a rich tapestry of ideas.

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anti-learning attitude, a sort of anti-education ambience. For one thing, in our families and societies, the children who sit quietly, with folded hands and impassive countenance, asking nothing in the presence of their elders, learning nothing from their peers, who in other words are growing up as silent, statue-like morons, are held up as the ideal children. The highest praise a parent wishes to earn is the comment: "Look how nice, quiet and well-behaved those children are." The thirst for knowledge now becomes simply romantic mouthing. Whatever it meant, it has been slowly and surely killed.

#### THE CHILD AT SCHOOL

Against this social and familiar setting, it is not surprising that we have developed an educational system in which compulsion and not freedom is the hallmark, where conformity and not spontaneity is dominant. The child (over whom stands the truant officer) or the student (over whom stand the credit systems) is compelled to go to school. He is forced to choose this subject and read that textbook and not any that he likes and would choose.<sup>1</sup> He is forced to listen to what he is being taught, delivered *ex cathedra*. Conformity insidiously becomes his way of life, involving acceptance of one type of instruction, one type of approach and one type of learning. He is then required to repeat what he has been taught and what he has been asked to read during one whole year and in some cases for as much as three years, in the course of six or seven three-hour sessions called examinations. Having been forced to work for grades and not learning, he is then given a piece of paper, called a certificate, a diploma or a degree, which then, if he is among the more fortunate ones, gives him access to one kind of employment in society rather than what he would or could choose for himself, and what is even more serious, opens one window on to our

<sup>1</sup> In my life, I have known only one person who refused to read all the compulsory textbooks and reference works which, as usual, had been prescribed for him for his B.A. Honours degree. Apart from considerable time he devoted to music, from which he earned part of his living as a student, his study during the three years was concentrated on a single author—Sigmund Freud and his classic, *The Interpretation of Dreams*. He wrote all his seven papers around this one subject and managed to get his degree—all power to him. . .

wonderful world out of which he must peer at life all his life. And if he turns away from this system, either because he or his parents are too poor or are the wrong colour, caste or political grouping or because he is bored unto death or outraged with its irrelevance, he is termed a student drop-out, a social wastage, for whom adult literacy or head start programmes have to be devised as a rescue operation, or is called a student-in-revolt who has to be jailed. If he fails in his exams, he is called a repeater or calls himself "a failed SSLC, inter or B.A.", and we run tutorial and evening classes to "recuperate" him.

It is from the vantage point of the relatively free adult, the voluntary nature of adult education and the spontaneity of the methods and choices<sup>2</sup> that characterize this system, that we can look back with a critical eye at the adverse aspects of compulsion and conformity in our school system.

There is an element of exaggeration in my portrayal, there is something in the nature of a caricature in my description. I find that some exaggeration, like caricaturing, is a useful instrument, similar to that used in a blow-up of photographs or the microscope which enlarges a microbe, so that you can get to see that particular aspect of reality, and provided you remember it is not all reality, that it is the tree and not the forest. As adults we know that all rights carry obligations and that the compulsory nature of schooling and the free and universal dissemination of knowledge which is its purpose is basic to the growth of man and to his free, full and equal development.

#### THE LEARNING PROCESS

The learning process in our educational system which I have described as simplistic or irrelevant, raises the question as to whether all the elaborate apparatus that we have inherited as the school system is right or necessary.<sup>3</sup> We first learn facts.

<sup>2</sup> While the mass education and information of radio and television is staggering, adult education through these media is still feeling its way and so far has not succeeded because of its inferior quality. It has succeeded more in schools and universities partly because it has a captive audience. In adult education, the audience is voluntary and will not assemble unless the quality of learning is high.

<sup>3</sup> Or again, was it mere chance that our educational legacy is erected on the school, which irony of ironies, derives from the Greek word "scholē".

When at school, I heard a certain discordant metallic noise, I learned that it was the bell ringing. Second we learn to relate facts through a process of association. When the bell rang, it meant the period (or torture) of compulsive concentration had ended, and I could go streaming out of the class, moving my hands and legs freely at last, asking the real questions that were bubbling in my mind and jumping around generally in the freedom and spontaneity of life outside the classroom. The third stage of learning was the study of alternative relations between facts and it is on this that most of the learning process is concentrated. This purveying of various alternative combinations and permutations linking facts, with some clear biases directed at me so that I would choose this relationship rather than that, had become my education. It was not till much later as an adult that I realized that what needs to be learnt is the nature, structure, the why and wherefore of the facts surrounding me—man, nature, environment, community—and the ability to discover for myself possible relationships.<sup>4</sup>

#### THE TIMING OF LEARNING

Probably the most serious problem in our educational legacy is the distortions introduced in it by the time element. At the simplest level we think of the learning process as being related to a given time period in our lives. Back of this tradition is our inherited pedagogy and psychology, now outmoded and proved false, telling us that the capacity to learn is limited to our youth,

meaning leisure. "I grow old learning some new thing each day" declared Solon in the Fifth century B.C.

<sup>4</sup> To be perfectly fair, this learning process also includes learning the ability to cheat. My father, a man of discipline and routine, had all his life associated 1 p.m. every day with his lunch. As soon as he heard the clock in the drawing room strike one, terrible pangs of hunger would overcome him and my mother had to serve lunch promptly. Hence, at my home in Vellore and Pallavaram, 1 o'clock meant lunch, never one minute earlier or later. But when my father came to Paris, my wife was caught in a real conflict, leading to a near crisis. I could never come home from Unesco promptly at 1 o'clock. By the time I completed my morning appointments, cleared my desk and came home it was around 1.30 p.m. So my wife, after study of her environment and the nature of the persons involved, established a new harmonious relationship by simply putting the clock back in my Paris drawing room by half an hour every morning—and voila! everyone was happy.

that old horses can only be put out to pasture. Astride this antiquated pedagogic doctrine, time enters learning.<sup>5</sup>

To be a literate or a farmer, you must have four years of primary schooling. To be a skilled industrial worker you must have seven or eight years of learning. To become a teacher or technician, ten or twelve years of education is necessary. To belong to the scientific or liberal professions, fifteen or eighteen years of successful study are needed. Education is thus equated with intensive intellectual work for a specific period of time, after which there need be no more education. How many of us have joyfully walked out of the last day of the examination hall, promising ourselves a prolonged holiday during which we will never have to open a book? How many of us define rest or leisure as a time period when we will do no thinking? How many of us leave the Convocation Hall with a diploma in our hands and the conviction in our hearts that we have now completed our education and must turn to something else, work, marriage, raising a family. In fact, this "stages-of-life" theory on which we, particularly with our Hindu tradition, have been reared—as learner, earner, head of family and retiring ascetic—nourishes the false practice that it is possible to be spoon-fed enough education at one time to last a life time. So we educate the child and deny education to the adult. We may, and do, complete one stage of life but never the process of learning. To cease learning when we leave school, is to die at the age of seven or fourteen, or eighteen or twenty-two.

#### DATED LEARNING

But the intervention of the time element in the educational system is even more serious. Normally the time spent in the educational system runs from 7 to 15 or 18 years. The average expectation of life in India today is 55 years, and the age of retirement, so called, ranges from 58 for civil servants and teachers to 70 or 80 for businessmen, farmers and politicians. This means that the educational equipment that the average Indian receives during his first 7 to 15/18 years, must serve him for the remaining 30 to 50 years of his adult life. But the content of

<sup>5</sup> For a brief and clear exposé of past and current pedagogic theories of learning, see *L'éducation des adultes*, J. R. Kidd, Paris 1966.



knowledge and information purveyed and the methods of instruction and techniques of learning used are derived from the current 7 to 15 year society and not from the future 30 to 50 year world. It is even worse, for the students of today are being taught by teachers who can only speak of and from a world they knew and understood, that is a world which is at least 20 years before their period of active teaching: and this is to serve the world 70 years later. But that world they knew is going: it has gone. That society is changing: it has changed. And what is more, the passing of the past and the changing of the present are complete, inexorable and unpredictable. And so our educational legacy has built a system which can only interpret the present in terms of the past, and visualize the future perspectives in terms of current scene. Our educational system imparts knowledge and information which is dated at the very moment of its birth. The student seems then to be sent to school to strengthen his shoulders and broaden his back so that he can carry this archaic impedimenta, this antediluvian baggage in order to be an acceptable adult when facing society.

### *Nature of Society*

What is this society and its evolutionary process that the student in school today and the adult at work faces? There are many ways of presenting the perspective evolution of our society.

#### STRUCTURAL EVOLUTION

From the point of view of economic growth and structure we can distinguish three types of society in our economic history. In the pre-industrial society, which is referred to as the third world, 80-90 per cent of the work force is engaged in primary (agricultural) industry, 8-15 per cent in secondary (manufacturing) and 2-5 per cent in tertiary (service) industry. In the industrial society, that is Europe, 20-30 per cent is engaged in primary, 40-60 per cent in secondary, 15-25 per cent in tertiary and some 5-15 per cent in a new sector which emerges in this society and which may be called the quarternary (science and technology) sector. The post-industrial society, of which the prototypes are emerging in the United States and the Soviet Union is one in which 6-10 per cent are engaged in the primary sector

(by 2000, this would fall to 2.5 per cent in the United States), 20-30 per cent in the secondary sector,<sup>6</sup> 40-60 per cent in the tertiary sector and 20-25 per cent in the quaternary sector. India is somewhere between the pre-industrial and industrial stage,<sup>7</sup> and on the basis of the current and perspective plans will move into the stage of the industrial society towards the last decade of the present century.

#### CONSTITUENTS OF CHANGE

Whatever the age and stage of our or any other society, the one overriding feature common to all today is change. Change is development. Unesco's World Conference on Adult Education meeting in Montreal in 1960 describes the seven changes marking our decade: technological development, acculturation, status of women, nationalism and the new States, power blocs, unity and interdependence, and the population explosion.<sup>8</sup> Change in society is precipitated by several factors—affluence, automation, cybernetics, urbanisation, communication, break-through in biology, breakdown in religious, ethical and moral values. In terms of individual human identity, change comes about through the struggle to remain an individual, the war on poverty, the changing balance of work and leisure time, and the many forms and

<sup>6</sup> In the United States, labour in the industrial sector declined from 30.4 per cent in 1950 to 27.2 per cent in 1960 and will be 20 per cent by 2000. The shift of labour from the production sector (primary and secondary) to non-production sector (tertiary and quaternary) is seen in the following figures:

In the United States from 59:41 in 1940 to 47:53 in 1964;

In the Soviet Union from 82:12 in 1940 to 76:24 in 1964;

In Canada from 61:39 in 1940 to 54:46 in 1960.

	Labour force distribution as percentage		
	Primary	Secondary	Tertiary
India in 1961	70	14	16
Model based on developed countries	35	30	35
Planning Commission model for 1986	49	25	26

SOURCE: *Three Decades of Transition 1956-1986*, Planning Commission, New Delhi, March 1965.

<sup>8</sup> *Final Report: World Conference on Adult Education*, Montreal, Unesco 1960. For a similar description of the Indian scene, see the *Development of India*—P. Pant, the *Scientific American*, New York, September 1963.

faces of rebellion and protest. And in terms of the universal community the constituent elements are, the threat of nuclear warfare, the emergence of many new nations, the determination of the non-white races to achieve a just and dignified standing, the population explosion, the ever-increasing and more visible disparity between the have and have-not nations, the struggle between the socialist and non-socialist societies and the imperatives of international co-operation.<sup>9</sup>

#### RATE OF CHANGE

In all these forms and expressions of change, it is the unpredictability and speed with which change occurs which is decisive. It used to take 37 years between a discovery and its use in production. Now the time interval is 9 to 14 years. That is, in the lifetime of the boys and girls now at school, there will be at least three or four startling changes. It took my father all his working life of 30 years to increase his real income and consumption to a level which is now reached by his children and his children's children in less than 10 years. This means that today's students will increase their incomes three or four times more than we did. Employment and occupations which are still determined in our country largely by circumstances of birth and level of parental earnings will for them depend on skills and education. Similar ineluctable and rapid changes have occurred in travel where for the world as a whole 20 per cent of GNP is being expended and in 1966, 130 million persons travelled over the globe, in a kind of neonomadism, spending \$13 billion. There is also the rapid rise of the conglomerate corporation<sup>10</sup> which in just one country in one year (1968) has led to merging of \$12 billion of capital. In education, the number of scientists doubles every ten years; over half of the totality of scientific findings was

<sup>9</sup> *Emerging Designs for Education: Designing Education for the Future*, Denver, Colorado, May 1968.

<sup>10</sup> That is one company, such as ITT, operates telecommunications, manages mutual funds, bakes bread, manufactures glass, builds houses and rents automobiles. When I was teaching economics in the University, we defined monopoly as a million dollar holding and worried over the social effects of monopoly, duopoly, oligopoly and monopsony. Today we are at the start of a new study of the dangers of giant monopoly as against the results of the infusion of new management and a kind of modern Mahabharata, the war of the giants.

obtained during the last 15 years; 90 per cent of all scientists in the world's history are living today. To take just one discipline, for over 200 years Newton's principles were the basis of physics. In the past 60 years since Einstein's formulation, physics has changed repeatedly and is in a state of permanent crisis.

#### CONSEQUENCES OF CHANGE

Yet another way of looking at change which is now built into our society, is to look beyond the present production and consumption stage, wherein the major part of the Indian family budget is spent on the necessities of life, on meeting what the economist calls elementary wants. This stage will continue for a long time in India, as we will have to move into the mass consumption cycle with all its attendant joys—of physical and spiritual satisfactions and egalitarian variety, and its evils—of senseless, fictitious and spurious wants. But once elementary wants are met, a whole new world of further wants is opened up, particularly in the post-industrial society, for creative work. life-long education, development of all-round abilities and self-realization, complete mobility and information, free physical activity, enjoyment of beauty<sup>11</sup> and freedom and the demand for living in tolerance, compassion, fraternity and truth.

I do not wish to imply that in the future all will be honey and roses. Far from it. Part of this change that I have described will show in increased inequities and continual conflict. The widening gap between the rich and poor countries (individual incomes are rising annually by \$45 in the rich and \$3 in the poor countries) will grow even wider, as the Third World moves into the industrial and the industrialized world moves into the post-industrial stage. But there will also be more opportunities for the rich to work with the poor, for the surplus of trained personnel and over-abundant resources of the post-industrial societies to help and support the efforts of the developing world—a kind of a world social security system—only then

<sup>11</sup> Already we see that the dirty, the shabby and the smoky are unproductive. Our concepts of beauty, our standards of harmony are changing. Who can stand before the austere integrated constructions, the modern urban units and sophisticated designs of Le Corbusier's Chandigarh or the sound-light magic of Puranakila and not realize that new standards of beauty and form are a-coming.

such a system will not remain an urgent and moving but unheeded call in a papal encyclical.<sup>12</sup> It will have bite to it.

But this involves a recognition that we are also inexorably moving into a world of interdependence and mutuality. The brain drain which I have joined many of you in castigating means from this point of view simply that the entire educational and scientific system of Europe and the Third World is an appendage to the American research enterprise. Equally, it means that United States research is dependent intellectually on all these countries: the Thumba rocket station in Kerala; the Indian programmer I met last month in Washington earning \$60,000 working for Rand Corporation. In fact there is taking place a Pareto-like (indifference curve) distribution in the spectrum of world research projects.

The future fast-moving, changing, post-industrial world will have more conflict built into it, not less and so romantic appeals to the sturdiness of common sense, the natural harmony of socialist societies or the moral certainties of other societies will not help. For that society will be marked by constant shifts and movements, rather than stability; frictions arising from work content and ideas of life; differences in self-realization; continued polarization between youth and adults, teacher and student, parent and child, progressives and conservatives. But here again, are we being slowly prepared for this kind of society of conflict, through the medium of the dialogue rather than consensus, the use of debate and strife rather than passive acceptance and unintelligent agreement as our way of life for tomorrow?

#### SOCIETY, EDUCATION AND CHANGE

I would like to pose again the question: how is our society reacting to this fact of change, to its extraordinary rate and pace, to its multiconsequence? We should perhaps begin with a certain sense of humility and realism by recalling Toynbee's warning that historically cultures tend to be increasingly and rigidly coherent and stable and to resist strongly and violently any change—the Goths at the gates of Rome, Galileo facing

<sup>12</sup> *Populorum Progressio*, Encyclical letter of His Holiness Pope Paul VI, Rome, 1967.

the Ecclesiastical Council, Dreyfus before the French Tribunal, Gandhiji confronting a nation and world of violence. The result is the continuing and periodic collapse of civilizations and self-destruction of cultures.

But there is in society today a new element, an element borne possibly out of our instinct for self-preservation. This instinct has helped transmute greed into thrift, violence into argument, murder into litigation, suicide into philosophy and has forced the strong to consent to eat the weak by the due process of law. And today, instinctively our societies know that if they resist change and attempt to block off or destroy the fresh winds as they did in the past either in defence of a xenophobic nationalism, the sacred sovereignty of the nation state or high sounding ideology with its dogmas of liberty, free enterprise, revisionism, reformism, left or right deviationism, it will be not one society, not the other culture which will be destroyed, but all of human existence.

And so today, every society is in greater or lesser measure, happily or sadly, willingly or resignedly planning for change, examining the nature and source of its culture and how the change which must take place can be harnessed for the common good. But this movement today is no more than a beginning, an intention, a resolve, a rendezvous with destiny. For it to be turned into a programme, there is only one way, one instrumentality—that of education.

It is this strategic, monopolistic position of education in relation to the future of man and his creation, culture, that underlines the serious questions that I have earlier posed about our educational legacy. The school system is reacting to change, albeit slowly, by its emphasis on mathematics and science, by its attempt at comprehensiveness and vocationalization, by beginning to be conscious of the twin phenomena of the student and information explosion. The issues at stake for education and society are serious. The change that I have been talking about means concretely, as I have said, that a technician graduating from one of our technical institutes in Kanpur or Calcutta loses his skill in twelve years through new developments in engineering. Twenty-five years is all that is needed for our science graduates from Madras or Madurai to find that all that they have learnt as students is outdated. If our science teachers

in Bombay or Kerala are teaching pupils today what they learnt when they were themselves pupils, that is so much useless baggage. Eric Ashby's comment, that every science Ph.D. should be annulled every ten years and its holder required to take the course again, may be more than an offhand remark.

It is not surprising therefore that society today involves education in a profound crisis—both in concepts and systems. In terms of concepts, education is not conformity but learning to think which is the basis of divergence and dialogue, not learning to conform but learning how to disagree and debate. In terms of systems, its inherited assumption that life can be divided in two stages—that of acquiring knowledge (as in filling a storage tank) and that of giving it out (as when the storage tank taps are opened), is now shown to be false. Education is no longer preparation for life. It is part of life. Education is no longer the gateway to society. It is in the centre of society. Education cannot be grounded in national realities only, if they are nostalgic rather than prospective. Education and work are, no longer in conflict: work and life no longer devour each other. All work and no play does not make Jack a dull boy. Education is work: it is part of working time and production. Education is play: it is the coming life of leisure.

### *Adult Education—Its Contribution*

Such, any way, are the bases and conviction of what has been called adult education. Adult educators always knew this little but terrible secret. They knew that education is not a one-shot affair, that it cannot be forced down like castor oil and concentration camps, that one can bring the buffalo to the water tank but only the buffalo can decide whether or not it will drink and when. But adult educators also have their share of the blame for the current crisis of society and education. They have tucked away very carefully and very far out of sight<sup>11</sup> this precious jewel in their poor, torn, swaddling rags.

<sup>11</sup> As carefully and as far out of sight as my wife who, on going out, hides the house keys so that on return she has to spend the better part of a day trying to locate them. I have always felt that it would take me less time to earn the money to replace what she might otherwise have lost or had stolen. In some areas it is easier to go ahead and make

And that is how adult education finds itself today in the world and in India—in rags. It is the poverty pocket in every educational system.<sup>14</sup> It is the poor relation in India. In this country we spent in 1963-1964 over 200 crores rupees<sup>15</sup> on primary and secondary education, and only about half a crore rupees on adult education. We enrolled over 2½ crores of children in primary and 1½ crores in secondary but only 369,000 in adult education courses. There is a slight improvement when we turn to the private and business sector which enrolled 1.7 crores pupils in primary and secondary schools and 13 lacs in adult courses. Has there been a slackening off in interest in adult education in the country since Independence, as suggested by Gunnar Myrdal?<sup>16</sup> How else can one explain that there was no known allocation made to adult education in the First Plan, the allocation of 1.9 per cent of total educational expenditures in the Second Plan and an even more piteous 1.5 per cent in the Third Plan.

The reasons for this sad, criminal and dangerous neglect of this phase of education are many. For one thing, in hiding away its basic doctrine, adult education's functionalism to life has been overlooked. For another, while school education is institutionalized, concrete and definite, adult education is a large, higgledy-piggledy, amorphous morass. There is a Minister of Education for schools in every country. In no country is there a Minister of Adult Education, nor should there be one. Adult education must be free, voluntary, spontaneous, like the wind blowing where it listeth, meeting needs as they arise, using a myriad of methods and instruments from newspapers to radio,

a discovery than to spend time and resources in order to find out whether it has been made. I am told that the average engineer spends 20-50 per cent of his time hunting for the information he needs.

<sup>14</sup> There have been or are notable exceptions, particularly the Scandinavian and socialist countries and the industrial world is generally becoming awake to this treasure.

The computation of national expenditures on adult education varies. There is no common agreed basis as to what comprises adult education. P. Coombs computes that in industrial countries the costs of non-formal education are equal to those of formal education, *The World Education Crisis*, Oxford University Press, New York, 1968.

<sup>15</sup> 1 crore = 10,000,000; 1 lac = 100,000; \$1 = 7.50 rupees.

<sup>16</sup> G. Myrdal, *Asian Drama*. Pantheon, New York, Vol. III, 1968.



from institutes to annual meetings of All India Chamber of Commerce, the Trade Union Congresses or the Conventions of the Association of Nagasuram players. But then like so many noble ideas and sentiments, everyone is for it in a vague, sentimental and platform-oratory kind of way, but no one person is really prepared to do anything about it.

In the case of India of course we have the added problem of our size, our priorities for development and the struggle for survival. Which comes first, more food or more reading material, better clothing and housing or adult education? In the long pull the relationship is reversed and priorities establish themselves but for today one should be guarded in making easy generalizations or resounding exhortations about the imperatives of adult education to a people whose vast majority are still struggling with the subsistence demands of life. This being said, adult education is the tool for the farmer and the country's 80 per cent rural masses to raise their sub-subsistence standards.

But how I wish this was all that was involved to explain the depressed position of adult education. I fear that at bottom, whether it be India or the United States, the Soviet Union or the Congo, the relative neglect of adult education and the fact that it has not yet come into its own is due to the whole system and legacy of education which I have earlier alluded to. That legacy makes adult education an irrelevance. It gives adult education the semblance of a luxury, which you can afford when you have met all your other wants. It relegates such activity either to the idealistic poverty-ridden voluntary agencies and its devoted but penniless leaders or to government agencies seemingly concerned with such highly uneducational matters as agriculture, health, industry and labour.

It is against this background and faced with the crises in society and education, that adult education seems at last to be waking up and coming into its own, not so much by becoming a great super sector of education or society, with crores of rupees at its command, a busy department of government, a minister, imposing buildings, equipment and staff—for that would be a betrayal of its mission and denial of its vocation: but through the birth of an idea which it has known and cherished and which is now sweeping men and societies every-

where: the idea that education is a way of life, that education is a life-long process. In the process of giving birth to this idea, adult education as a separate educational stage, as a distinct educational method, as a unique educational experience, may wither and merge itself in the greater truth—life-long education. If it does, and when it does, education will have recovered its mission.

### *Life-long Education*

The length, breadth and depth of the dimension of this adult education truth lies in its simplicity. Education is life long. This corrects the time distortions of our current educational heritage. There is no temporal division of life into youth and age, school, work and retirement, learning, child-bearing and rearing and grass widowhood. Every year, every month, every day from the cradle to the grave, step by step a person learns, is open to learning and is given the opportunity to learn. We are entering a world where no-one knows what the morrow will bring. And so we must equip every man every day, in every way and in fact in every moment of his life to be the master of his fate, to be the captain of his destiny, for it is he who is changing and must change—and not the external world which remains changeless.<sup>17</sup>

Life-long education reaches out to all life because it is all of life. There is no sector of life—whether it be the family, the school, the university, the business, the office, the club, the farm, the factory, the temple, mosque or church, the hospital, the cinema, or the recreation hall—where the effort to learn and train and develop the part of the individual involved in that sector is not possible. For all around us everywhere are lessons to be learned, knowledge to be garnered, information to be culled and the personally developed in subtle or obvious way.

This idea has far-reaching and wide-ranging implications for all of education, in all countries, as Unesco's General Conference meeting in Paris last month declared in ringing tones:

In industrialized and developing regions alike, the basic con-

<sup>17</sup> "Change and decay in all around I see" is moving poetic imagery of changes that man and man alone wills in his external environment.

cept should be that of life-long education embracing all levels of the educational systems, all forms of out-of-school education, and even all policies for cultural development. Unesco should help Member States, particularly by pedagogical research, especially in the fields of methods and curricula, and by perfecting educational structures and administration, in improving the quality of education so as to obtain the best possible yield from available resources. Life-long education, the planning of which should be inspired by a spirit of participation should contribute to the implementation of the Declaration of the Principles of International Cultural Cooperation.<sup>13</sup>

I can but summarily raise some questions on the implications of the concept for the objectives, organization content and methods of education.

### *Educational Objectives*

The concept of life-long education forces a redefinition of educational objectives and brings us back to focus all education solely and singly on man and his growth and development. In primary and secondary education, the purpose will not be the passing of exams but the capacity of each pupil to learn and grow. In universities it will not be getting a degree and the wild scramble for grades and class but the ability of the undergraduate to know how and where to seek information and use it. In the libraries so filled today with books that there is no place within it to study, the user will once more find in it simply one more source of information. In the business firm, co-operative and trade union, in the farm and factory, work and leisure will gradually cease to be an oppressive drag on the worker's daily monotonous existence but become part of a continuous process of living and learning. Thus the centre of all education, of all teaching and training, of all learning becomes man—man as child, as youth, as worker, as farmer, as head of family, as businessman, as administrator, as scientist, as teacher, as poli-

<sup>13</sup> Conclusions arising out of the General Policy Debate, 15 C/78 Rev. Unesco, Paris, 1968.

tician; with concern for the individual abilities rather than with increasing production, with blazing new trails for civilization rather than treading wearily the old beaten paths, with knowing oneself instead of cheating others, with satisfying one's continuing, consuming curiosity rather than over-specializing one narrow and monotonous task.

### *Educational Organization*

Life-long education is introducing profound changes into the organization of education. First the planning of education has been hitherto and traditionally restricted to school education. Why? Because this sector of education has been susceptible to quantification. It has dealt with target figures of future or enrolled students, future or serving teachers, school building costs, books and equipment estimates. These quantitative parameters for educational plans were derived from manpower estimates to which were added a certain dosage of what is called consumption education. This was basically the approach of the educational chapters of India's first three Five-Year Plans and the draft Fourth Plan. It is a pity that the planners were defining education in terms of school education at a time when mass media was blowing the educational doors wide open. The comparative pedagogic effect of all their teachers on primary school children in Madras City as against that of just two actors, MGR and Shivaji Ganeshan, ought to give the educational planner in the State of Madras much food for thought.

Educators were of course disturbed at, what they called, the quantitative approach to education and its planning. Many kept insisting that it was the quality of education which was decisive for society and that behind all this façade of figures, parameters, manpower estimates and opportunity costs, lurked the individual, the pupil, the child, man whose spirit cannot be quantified, whose mind cannot be measured and whose conscience is beyond mathematical equations. This of course does not mean that quality cannot be quantified, as otherwise quality becomes synonymous with vagueness.

Equally, for quite other reasons, the economist was aware of the partial nature of the planning of school education. For one thing, the opportunity cost concept forced the economist

to avoid the temptation of the educational planner, to restrict his vision to school education. From Adam Smith's cutting commentary on literacy: the most essential parts of education to read, write and account, can be acquired at so early a period of life that the greater part even of those who are to be bred to the lowest occupations have time to acquire them before they can be employed in occupations:<sup>19</sup> to Soviet economist Strumilin's careful computation of the comparative costs of adult and school education in their effects on the workers' productivity:<sup>20</sup> on to more recent computations of the pay-offs of school education and adult illiteracy in Venezuela:<sup>21</sup> the economists have always approached schools as institutions speciali-

<sup>19</sup> A Smith, *Wealth of Nations*, London, 1952.

<sup>20</sup>

Years	Adult Education Only	School and Adult Education
1st year	0.18	0.30
2nd year	0.15	0.23
3rd year	0.14	0.15
4th year	0.13	0.11
5th year	0.11	0.08
6th year	0.08	0.04

Source: S. Strumilin, "The Economics of Education", *International Social Science Journal*, No. 4, 1962.

<sup>21</sup> Average Income by Level of Education and Age

Level	Age	Annual Income in Bolivars (1 Bolivar = 1.75 rupees)
Illiterate agricultural worker	13-18	1,000
" " "	19-65	1,500
Illiterate industrial worker	13-22	2,500
" " "	23-65	3,750
Primary Education	13-22	5,000
" " "	23-65	7,500
Secondary Education	18-32	12,000
" " "	33-65	18,000
University Education	22-35	30,000
" " "	36-50	45,000
" " "	51-65	58,000

Source: *Informe sobre el sistema fiscal de Venezuela*, Caracas, 1958, Vol. II.

zing in the production of training, as distinct from firms which are institutions that offer training together with production, and some schools like those for barbers specialize in one skill while others like universities offer a large and diverse set of skills. For the economist, schools, firms and farms are substitute sources for particular skills. He has been aware that such substitution takes place through shifts over time.<sup>22</sup> I can still hear the American economist Anderson pleading with educators at the International Conference last month in Paris to count the opportunity cost of appointing guidance specialists in schools and advocating a more economical alternative to that of creating in some poor African countries a new cadre of educational planners. For the economist, learning and working, teaching and time, have complementary elements and relations. Further, in developing tools for measuring the internal and external productivity of education, the economist has had to treat the whole of education—school and out-of-school—as a continuum.

The economist's universe of discourse carries him even further. He knows that in the pre-industrial system, there is necessarily a decreasing investment in education relative to growth in GNP. The demand in industry and agriculture for educated personnel is less than the graduation of the schools. In technology, university enrolments are lower than demand.<sup>23</sup> There is declining interest in part-time studies and further education. There is little demand for in-service training or the technical updating of workers, farmers and those employed in the services. But he also knows from his analysis that the key factor of economic growth under the coming post-industrial society will not be capital and labour but mass culture and education, consumption and services, health care, trade and human contacts, recreation, leisure and co-operation. This means that in the society of the future, all our current dreary controversies as to whether investment in man is a concept virtually empty of theoretical content,<sup>24</sup> whether it is capital saving or capital consuming, whether or not it is really consumption expenditure

<sup>22</sup> G. S. Becker, *Human Capital*, Columbia University Press, New York, 1964.

<sup>23</sup> *International Role of the University*, World University Service, Leysin, 1968.

<sup>24</sup> *Asian Drama*, Vol. III, Chapter 29.

will be a matter of interest only to the archivist. Investment in Man will be at heart of economic growth. The development of Man will become an independent factor, not a residual<sup>25</sup> factor of economic progress. There will be no over-investment in human resources.<sup>26</sup> All growth will depend essentially on the human factor—inventiveness, teaching, information, social participation, human welfare and cultural creation. So a universal and modern educational system will acquire an independent rôle of its own with no subordination to the Gods of production, which will naturally involve a complete change in pedagogy. Necessity will no longer be the Mother of invention. Invention will be the Mother of necessity. Man's existence will depend on his own decision. He will be master of his fate and lord of his universe.

But that is in the future. In the meanwhile, educational planning must break through its traditional quantified school frame and cover all of education. The new definition of educational planning which emerged from the International Conference on Educational Planning meeting in Unesco House last August, represents an important step forward for educational planners and administrators. The 96 governments represented there declared :

Educational planning can only be an effective instrument of comprehensive development if it contributes, through the choices which it makes possible, to a renewal of the education process. The latter should be conceived as a *permanent*—life-long—process, and the confusion arising out of traditional identifications between education and school education between school and presence of the teacher, between teacher and salaried official should be resolved. Thus, for instance, participation in non-school education tends to increase, both in developing countries where certain types of community action can profitably replace formal education and in developed countries where the potentialities of individualized education—particularly programme learning—are being offered to in-

<sup>25</sup> J. W. Kendrick, *Productivity Trends in the United States*, Princeton University Press, New York, 1961.

<sup>26</sup> F. Harbison and C. Myers, *Education, Manpower and Economic Growth*, McGraw-Hill, New York, 1964.

creasing numbers. Further, education shall be *comprehensive* reflecting the many aspects of development which it is called upon to serve.<sup>27</sup>

Unesco's General Conference last month established this declaration as the directives for the future.<sup>28</sup> One's imagination boggles at the effect of this concept and directive on the entire educational structure. Primary schools will become schools for the local community, second-level schools, general, technical and agricultural, will function for twenty-four hours each day staying open for in-service education of workers, farmers and those in the services. The universities will offer a year-round programme so that all can go to college, full time, part time or by correspondence.

#### ADULT LITERACY

Thus, the concept of life-long education breaks through the established compartmentalization of the educational system. There can no longer be the familiar antinomy between science and arts, the humanities and technology, general and vocational learning, utilitarian and non-utilitarian education, primary versus secondary, school versus adult literacy. Each country and each society will have to apply the concept to the totality of its educational legacy and learning needs. For India, we have a ten point canvass of our educational legacy set forth in the *Asian Drama*<sup>29</sup> and an even more moving and arresting picture in the report of the Education Commission.<sup>30</sup> Its tragic reminder that India in 1961 was more illiterate than in 1951, and even more so in 1966, is matched by its three-stage literacy programme—of literacy instruction, teaching of knowledge and skills to solve daily problems and continuing education. How can you speak of life-long education when there is life-long illiteracy, of continuing education when there is continuing mis-

<sup>27</sup> *Final Report: International Conference on Educational Planning*, Unesco, Paris, 1968.

<sup>28</sup> *Resolution on the Future Programme for Education*, 15 C/PRG/9 Annex., Unesco, 1968.

<sup>29</sup> *Asian Drama*, Vol. III.

<sup>30</sup> *Education and National Development*, Report of the Education Commission: Government of India, New Delhi, 1966.



education, of never-ending learning when 67.4 per cent of the country's work force, 82-87 per cent of jute and mining workers, 81 per cent of plantation personnel, have only uneducation?<sup>31</sup> It is here that the three point programme put forward by the Education Commission to arrest the growth of illiteracy in 10 to 15 years calls for full and immediate action: a five-year primary school for all, part-time education to the 11-14 year olds who have not gone beyond primary school and vocational education to young adults of 15-30 years.

As a beacon light to this programme, there is being planned both a selective approach concentrating on large industrial and commercial concerns, public sector undertakings, intensive agricultural and other development projects and social welfare programmes with a built-in literacy element as well as a mass approach still using the concept of literacy derived from the idea of life-long learning.<sup>32</sup> The sorry record of earlier literacy programmes, based on romantic and abstract concepts of rights and justice and unrelated to man's real concerns, is known only too well: continuing strife and factions in the community, radio sets lying unused, the locked dust-laden village library and the almost complete lack of mobility of the people.<sup>33</sup>

Our population problem is a further functional urgency which risks miring all our best efforts and hard-won achievements.

<sup>31</sup> *Report on Literacy Among Industrial Workers*, Committee on Plan Projects, Government of India, New Delhi, 1964.

<sup>32</sup> See *National Policy on Education*, Ministry of Education, New Delhi, 1968.

The mass approach involves education in agriculture, health and civics to the illiterates using traditional media such as dance, drama, song and puppet theatre and mass media such as radio, films and, when we have it, television. Through these media, change can be induced in three ways. The illiterate masse can be informed about the desired changes, the means of achieving them and their relation to each person's needs and aspirations. Second, in the ensuing dialogue between and among the people alternative means can be freely discussed, popular participation assured and literacy gradually built in. And so there is the continuing educational tool, to teach people to read and write, to instruct children and adults in farming, industrial and service sectors, and to train all those who desire and need special formation.

<sup>33</sup> *Village Meeting Places: A Pilot Enquiry*, National Fundamental Education Centre, Faridabad, 1959. Only 5.5 per cent of our people move out of their State. In the United States 22.4 per cent move.

Normally the effect of economic development is first to reduce mortality rates and after a certain time lag the fertility rates, so that a demographic equilibrium is reached. In India, it has been medical technology and not economic development that has sharply reduced mortality rates, leaving fertility rates untouched. The government seeks to reduce birth rates through a planned and directed family planning programme. The fertility rate depends on millions of personal decisions and hoary cultural traditions. The family planning scheme will thus succeed only in so far as it is part of the functional education of the adult. How can he or she be brought to understand that a small postponement (by two years) of the female age of marriage to 19 years will reduce the birth rate by 20 points in the next 25 years and 9 points in the first five years? Here is another call for action by adult women educators.<sup>34</sup>

It is when literacy is so sited in man—rural or urban—in his actual setting, when it speaks to him as a producer or consumer, involving him in the change of his conditions and his modes of life, when it is part of the global development of society, and so enables him to participate in the community and control his life, that it becomes what Unesco has come to call functional literacy. Such functional literacy which enables this phase of adult education to fulfil its mission is simply the application of the theory and practice of life-long education to it.

At the international level, which also is growing more illiterate daily, 52 countries have requested Unesco's co-operation in establishing such functional literacy programmes. To date there are such projects in 13 countries being aided by Unesco, in co-operation with FAO and ILO and financed by UNDP. In India, Unesco, is joining FAO and the Ministries of Agriculture, Education and Information in functional literacy activities aimed at improving agricultural productivity in an area covering 32 million acres scattered over some 100 districts around this great land mass. The educational programme will be carried mainly through special rural broadcasts by AIR, radio forums and listening and discussion groups formed and led by the adult audiences. This is for Unesco the first large-scale pro-

<sup>34</sup> *Indian Population Bulletin*, Office of the Registrar General, No. III, New Delhi, 1966.

gramme using communication as a means of introducing innovations. The relation between innovation and functional education is a close and decisive one as recent studies in Mysore have shown.<sup>35</sup>

### *Content of Education*

A general acceptance of the concept of life-long education will call for drastic reform and restructuration in the curricula and programmes of study and training at all levels and forms of education. As all areas of knowledge are moving, changing and transforming, the content of education cannot even attempt being encyclopaedic. It cannot aim at covering or providing a ready-made system of knowledge, as today's system is tomorrow's debris. Education and training programmes based on acquiring pieces of knowledge will be self-defeating. The Jack of all trades will not only be master of none, he will be a walking menace. Research on the frontiers of human intellect shows that while man's abilities can be expanded indefinitely, his ability to retain factual knowledge is limited.<sup>36</sup> Does this leave no place for knowledge and information in a life-long learning process? No, knowledge must be taught, information must be purveyed, only along with the ability to retain and use that knowledge and information, and also along with the ability to acquire fresh information and use it purposively. So the educational curricula should cover the structure of a subject, involving the transfer of the students' skills to ever newer spheres and making universal the pupils' creative abilities.

The implications for higher education as the domaine no longer of an elective élite but the home of the masses, are even more drastic and far-reaching. Its programme content should revolve around the cultivation of abstract thinking attuned to various levels of reality, understanding of logical system and cultivation of systems approaches and analysis. As science is the leading force in our nascent civilization, the scientific mind

<sup>35</sup> Farmer characteristics associated with the adoption and diffusion of improved farm practices. W. B. Rahudhar, *Indian Journal of Agricultural Education*, No. 17, 1962.

<sup>36</sup> *Final Report: Symposium on Brain Research and Human Behaviour, Round Table III, "Learning and Memory"*, Unesco, 1968.

and scientific modes of thinking are more important than memorizing the findings of science. As science will be the leading force in the future, education is the crucial variable of the present. Because the scientific and technological world of tomorrow will be ushered in by the pupils now in school, their education today is decisive. It is on their preparedness, their creative abilities and mental dynamism manifested not in three gruelling hours in the examination hall but throughout their lives, that the progress of society will depend. In fact, it is already clear that the society with the best scientific, educational cultural system will in future occupy the position in the world once held by societies with the greatest natural wealth and more recently by those with the highest industrial potential.<sup>37</sup> It is India's educational system which is forming and guaranteeing its scientific potential.

### *Methods of Education*

The concept of life-long learning meets the explosion of knowledge and deluge of information by making education provide its pupils—the child, youth, adult, worker, teacher, family man—not a fixed sum of knowledge but a basis and technique for life-long creation—a creation and inventiveness he must have when his teacher is not there to tell him what to do. The school and the training institute will have to turn the object of education into the subject of and for his own education. Education must at all stages become self-education, so that with the tools acquired in school the adult will continue through life his education as teacher, worker, family and businessman through all the means at his disposal and which will be put at his disposal—the library, mass media, camps, seminars, training institutes.

This means that the normal teacher-student relationship is now of the past—the teacher through his *cour magistral* pouring forth vials of ersatz wisdom and the student being a passive immobile receptacle. Educational methodology, the training techniques and the learning process are drawing from the secret

<sup>37</sup> R. Richta, *Civilization at the Cross Roads*, Czechoslovak Academy of Sciences, 2 volumes, Prague, 1967.

of the success of adult education with its true pedagogic and andragogic tradition. All education is a dialogue. All teaching is a contest. All learning is seeking and strife. All will be teachers and all will be students simultaneously and perennially. It is, at least in part, for the recovery of this truth of education and its concomitant view of life and society that we are witnessing the revolt of students in over 54 of Unesco's Member States in just one year, 1968, and withdrawal of youth from society. The problem of a society without the participation of its major component—youth—is like trying to play Hamlet without the Prince of Denmark. That non-participation and the resulting loneliness, is for me the root cause for much of the desperation, violence, delinquency, with their current outlets in affluent societies of self-assertion, dreadful noises which pass for music, wild driving and drugs. The violence will subside in time, the withdrawal will become a thing of the past but change and unpredictable change will be the constant of our societies, conflict and strife in the intellectual and spiritual areas the order of the day, and so too dialogue and debate, the permanent technique of teaching. That at least is the basis on which Unesco's renovated youth programme is being built and it is also an outgrowth of the concept of life-long education.<sup>38</sup> That concept has proved to be a risky one for all, including Unesco, as the Round Table of thirty university students and teachers meeting in Unesco House, showed when they concluded :

<sup>38</sup> Unesco's General Conference last month confirmed this theory:

Life-long education, as a concept and as an activity, provides a partial response to the problems of youth in so far as these are an indication of a rapidly changing society. A growing awareness of these problems must be the starting point of general progress on the part of society where the interests both of students and of young urban and rural workers are directly concerned.

The universities must modernize, expand and strengthen their role as centres of higher education and research by involving administrators, teachers and students in a common effort to make the values of universal humanism accessible.

Reference: 15 C/78.Rev. Unesco 1968.

The unexampled speed with which Minister Edgar Faure obtained parliamentary approval for the orientation law reforming higher education in France is based on three principles; student participation in university management, university autonomy and freedom for political thought and action within the universities and non-compartmentalized university pro-

Some of the participants agreed that Unesco is not a revolutionary body but a reformist<sup>39</sup> institution for the promotion of certain ideals adopted by its Member States. Others, however, expressed doubts as to the ability of an organization which they regard as bureaucratic and hierarchically structured to devise and conduct effectively action programmes concerned with young people and in particular university students.

They further declared that :

Guidance should continue throughout the period of study to enable each student to find his way at a level in keeping with his capacities. This guidance takes into account social motivations and the individual talents of each student, but seems dangerous to some people, in so far as it can lead to an integration of minds in a system of pre-existing conditioning held in many ways to be arbitrary for students. This danger is all the more serious in that guidance is given from the beginning of the course of study.

The emphasizing of this fear that conditioning may destroy the possibility of criticizing the system itself, is at the root of the desire expressed by some of the Round Table to move away from the context in which the problems arise. In their view, the discussion turned upon access to higher education and guidance as viewed by contemporary society. The study of these two undeniably fundamental aspects of higher education is therefore not sufficient in a discussion of the rôle and nature of higher education in contemporary society. Several participants stressed that the younger generation has now become a considerable social force which has to be taken into account. It can influence society as an integrated group, of a distinct quality and having its own aims, aspirations and forms of cultural and political action.

grammes of study and research. Given our speeding world and the economy and deflationary drives of the country, the only question left is whether the Minister will have the time (one year) and resources with which to implement this revolutionary and far-sighted reform plan.

<sup>39</sup> The derisive label "reformist" is youth jargon for an old fuddy-duddy, hopeless reactionary.

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*The Indian Demand*

As I conclude, I must confess that it is one thing—a rather facile thing—to sketch out the implications of a revolutionary idea—the idea of life-long education. It is quite another to turn it into a practical programme. The development of such a programme requires long and sustained interdisciplinary research and collaboration of pedagogues, economists, sociologists, psychologists, philosophers, administrators, scientists, engineers, architects, communisation and management specialists. Such a task faces the inertia of society and the legacy of seemingly coherent cultures. In the end, it depends on man's inventiveness and decision to save and serve man.

Is such a concept and the resulting long-drawn difficult programme of immediate and valid application to us in India today and more urgently and practically tomorrow? Here I want to call your attention to the growing literature in every country about the state of society in 1980 and 2000.<sup>41</sup> With the single exception of the Report of the Education Commission, I note

<sup>41</sup> *Czechoslovakia*

*Civilization at the Cross Road*. R. Richta. Prague 1967.

*Ekonomika, Zamy, Politika*. O. Šik. Prague 1962.

*Germany*

*Der Weltlauf Zum Jahre 2000*. F. Baade. Oldenburg, Hamburg 1960.

*Deutschland 1975*. V. Cohmar. Bielefeld 1965.

*France*

*La grande métamorphose du XX<sup>e</sup> siècle*. J. Fourastié. Paris 1962.

*Vers une civilisation du Loisir?* J. Dumazedier. Paris 1962.

*Perspectives de l'homme*. R. Garandy. Paris 1959.

*Reflexions pour 1985*. Paris 1964.

*Le Defi Americain*. J.-J. Schreiber. Paris 1967.

*United States*

*The next 50 years in Space*. D. M. Cole. Amhurst 1965.

*Prospects for America*. The Rockefeller Panel Reports. New York 1961.

*Resources in America's future 1960-2000*. Baltimore 1963.

*Commission on the year 2000*. D. Bell. Washington 1960.

*Campus 1980*. A. Eurich. New York 1968.

*United Kingdom*

*The World in 1984*. N. Calder. London 1964

*Britain 1984*. London 1963.

*Man and his Future*. London 1962.

*USSR*



A section of the younger generation opposes a purely quantitative conception of the problems of access to higher education, and seeks an examination of qualitative problems. It holds that quantitatively, one can only improve the existing system at the technical level, without questioning it or transforming it. It wants to ask basic questions such as—access to what form of higher education and with what view and guidance for whom and to what end?<sup>40</sup>

And the methods of selection and grading in our educational system based on unpedagogic methods of teaching and learning are slowly dying (the disruption of exams by students is no passing or isolated phenomenon) and must be replaced by a scientific system of evaluation and personal judgement.

And when this system of management and learning techniques spreads over our entire educational and training system, the school will no longer be the present austere, bare, dreary, forbidding walled-in emptiness which stands unused for fifteen hours each day, keeping out the masses from access to learning. Have you compared the school and the university with the temple, the cafe, the restaurant or even the average home? The day is not far off when the school and the training institute will become a fully equipped, intellectually alive and spiritually bustling home for all men and women who will all have to learn all the time.

I at least visualize the school of the future as an attractive place equipped with teaching machines, electronic language laboratories, trainers and automatic testers, information storage machines, computers, closed circuit radio and television with instructional films and transparencies, tape recordings, video tapes, earphones and optophonic apparatus and xenographs. It will be a multiple internal information and communication system linked up with monster computer and central television centres outside, relieving the teacher of monotonous and routine tasks and enabling him and the students to use individual and differentiated approaches, which will call "all the human senses and sensibilities into play".

<sup>40</sup> *Final Report: Round Table on the Nature and Role of Higher Education in Contemporary Society*, Unesco, Paris, 1968.

Is it not then time to begin?

*The Epicentre: Man*

The epicentre of this idea to which adult education gave birth is Man. And if Man's purpose is to advance the limitless horizons of his mind and soul, to move forward from Man the animal to Man the divine, then there can be no interregnum, no hiatus in this upward, onward march. That march, slow, steep and tortuous, leads ever so slowly but oh so surely to the spiritual and intellectual immortality which is his destiny. The importance of his life then is not measured by his successes and failures but by his constancy to truth which is the search, to compassion which is the source and to charity which is the secret. That secret of his life is not the adding of time to life but life to time, not in the pursuit of happiness but in the happiness of pursuit.

This pursuit was defined by René Maheu, the Director-General of Unesco, as he stood on 22 September before the reconstituted Abu Simbel Temple in Upper Egypt and addressed the King, Rameses II:

We have come O King, to add our labours to yours in order that your quest for eternity may be preserved. In the depths of your sanctuaries thus laid bare we have discovered a truth that you never suspected, yet for which we are indebted to you since it was in serving you that we discovered it, and for which it is right, O King, that we should thank you before we leave this place. This is the truth that there is nothing lasting in the works of man except that which has meaning and value for all men. Only work done in the spirit of brotherhood can be called labour for eternity.

It is this truth, demonstrated by our presence here, that we now commit to your august keeping, O Lord of Upper and Lower Egypt, so that those who come after us to dream at your feet may meditate upon it. Tell these men, whom we shall not see, yet for whom in truth we have laboured, how Man, appearing for a moment in his universal aspect, came to this place when the waters threatened to submerge you, and how, cleaving the mountain asunder, he seized your

a singular absence in India of such perspective and imaginative reflections, which ought to be forthcoming from our universities and research institutes. This growing volume of forecasts of the future can be summed up in one memorable phrase: it is certain because it is impossible.

On the question as to the applicability of the concept of life-long education to our land, the ringing declaration of the Education Commission is a sufficient starting point.

Education does not end with schools but it is a life-long process. The adult has need of an understanding of the rapidly changing world and the growing complexities of society. Even those who have had the most sophisticated education must continue to learn. The alternative is obsolescence.<sup>42</sup>

The resolution *National Policy on Education* proposed by the government and adopted by Lok Sabha based on the historic report of the Education Commission translates into simple, clear, urgent and moving Indian terms the doctrine of life-long education.<sup>43</sup>

The Indian Adult Education Association, in its February Round Table has carried forward this message and issued the call to action.<sup>44</sup>

While the orientation of education to make it a life-long and integrated process is of importance to Western societies with their affluence, their fast pace of life and their sense of spiritual vacuum, it is no less crucial to transitional societies like India. If our society remains indifferent to the call of life-long integrated education, more than one generation will be crippled and the process of nation building will receive a serious setback.

*Sotsialno-ekonomicheskie problemy tekhnicheskogo progressa.* Academy of Science, Moscow 1961.

*Programme of the Communist Party of the Soviet Union.*

Moscow 1961. Conference reports organized by the Academy of Sciences and Reflections by Millionschikov, Moscow 1965.

<sup>42</sup> *Report of the Education Commission*, Ministry of Education.

<sup>43</sup> *National Policy on Education*, Ministry of Education.

<sup>44</sup> *Indian Journal of Adult Education*, New Delhi, No. 3, March 1968..

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we possess in organizing large scale enterprises—social, economic or educational—which has forced this issue to the front. There are also more significant and positive reasons which may be described as political and human. We are on the verge of great political changes which will determine, perhaps for centuries to come, the shape of things to come in our country. Even the bitter, fratricidal conflicts that poison our national life will roll away, one hopes, sooner or later, like the threatening clouds of a nightmare, and we shall emerge into the clear day of reason and freedom and common sense. But, if I may repeat a truism, political freedom cannot, by itself, guarantee the “good life”, for any community or people. We know only too well how many nations, which are politically free, are enslaved by other chains which bar the way to the good life, which is really the gracious fruit of high and unselfish endeavour which, alas, is not easily forthcoming. People cannot, in fact, retain even their political liberty unless they are prepared to pay the price for it in terms of that “eternal vigilance” which postulates proper civic and political education. If our objective is higher and we wish to use political freedom as a stepping stone to social freedom and economic democracy, then obviously we need a much higher standard of education amongst the masses of the people. Otherwise, there is the ever present danger that the so-called “freedom” may be exploited by the intelligent but unscrupulous people for their own unworthy ends. This is what I would call the political justification for an immediate and large scale campaign of Adult Education.

### *Human Justification for Change*

The human justification follows directly from these considerations. The modern conscience is perhaps more acutely sensitive than ever it was in the past. I am speaking generally, of course, and not of those great individuals whose spirits were finely attuned to great human values and to the bitter tragedy that a large majority of our fellowmen are literally starving in a world of plenty, both in the material and the cultural sense. In actual fact there are ample material and cultural resources

at the disposal of the modern man—potentially, they are unlimited! But the “masses” continue to lead poor, barren, unsatisfying lives, frustrated in mind and body, with access neither to economic security nor to cultural riches which are man’s most valuable and essential heritage. The greatest single problem of the 20th century, in my opinion, is to retrieve them from this cruel impasse and to enrich their lives with significance. Modern conscience at its best—I hope I am not idealizing it unduly!—should not, and will not, be satisfied with regarding the poor peasant and the labourer and every one else engaged in humble, everyday productive work as just good enough to do his job and entitled, at best, to protection from starvation or the rudiments of learning. He is a human being in his own right with a capacity to enter into the kingdom of the mind and the riches of the spirit—with eyes for pictures and ears for music and some appreciation and discernment for good literature and drama and art and other manifestations of beauty in life. He will not be denied access to these treasures which certain privileged classes have hitherto regarded as their special preserve. It is a far cry, indeed, from the traditional view which identifies Adult Education with the imparting of literacy. What a travesty of truth is that limited view! Mere literacy is often lost more quickly than it is acquired and it fails to make any impression on the life of the rather unwilling and bewildered adult grappling with the mysteries of the alphabet in his moments of fatigued leisure. In fact, there is a rather curious and practically important relationship between literacy and the broader concept of Adult Education that we are now beginning to regard as correct. Experience has taught us that, unless we can bring the total impact of an enriched Adult Education to bear on the life of the illiterate adult and widen his horizons of knowledge and appreciation, we cannot succeed even in our narrow objective of imparting literacy. That is the only way in which we can enlist his active co-operation in our effort. Surveying the present position as a whole, it may well be claimed that, in the field of Adult Education, there is a marked shift of emphasis—from small-scale to large-scale effort, from narrow literacy—the desire that a dubious signature should take the place of an authentic thumb

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impression—to a generously conceived education which is to include training for intelligent citizenship as well as cultural appreciation.

### *Debit and Credit Side*

I have taken a little time in this assessment of tendencies because it gives us the background as well as the perspective of our problem. Let me remind you, however, that what I am talking about is not what is being actually done but what our best informed and mentally alert workers think should be done. It is only in a few centres of progressive educational effort that anything like this has been attempted—the Jamia at Delhi which has the vision of Zakir Husain and the organizing ability and energy of a Shafiqur Rehman; the Shanti Niketan at Bolpur which has broken out of its quiet, academic abode and tried to develop extramural activities and contacts, the Indian Adult Education Association which has tried to keep aloft the banner of right ideas—often with Chetsingh as the only official standard bearer! There have been a few sporadic attempts from time to time in various Provinces and States and there is the Report of the Central Advisory Board of Education which attempts, for the first time, to present a comprehensive, full-length survey of the position and gives an outline, programme. This is practically all that we have on the credit side.

On the debit side we have, firstly, the stark fact that, quantitatively speaking, hardly anything has been done. If someone were to prepare a literacy map of the world and colour the illiterate areas of the earth black, India will, to our shame, look like a dark continent! This is a state of affairs which makes me feel both ashamed and indignant—ashamed that a country, which prides itself on one of the oldest cultural traditions in the world, should have come up to this pass; indignant, because we have been content to put up this blot on our reputation for so long! Secondly, whatever work is being done lacks planning and co-ordination and is neither related to any coherent policy nor inspired by a generous vision of what Adult Education means and what it can achieve. Do you believe it is possible to secure the interest and enthusiasm or even the at-

tendence of adults at what are dark and dismal rooms or disused sheds or dingy school buildings, without proper seating or lighting arrangements, without books and charts and other equipment, without any facilities for developing social and corporate activities? I am well aware of the value placed on simplicity and the nostalgia for "schools under trees" and I admit both have their proper place. But I am not prepared to regard this depressing milieu as good enough for the education of the masses and, if austerity in this sense is such a good thing, why don't the preachers practice it for a change! I am not asking, mind you, for luxurious premises but I do stipulate that these centres should be neat and artistic where adults will come spontaneously—to read or talk or discuss or meet common friends or practice their hobbies, because it is the best in the locality for the purpose.

### *Financial Bogey*

Does that sound too ambitious? Will it be argued that our 'poor' country cannot afford to provide educational facilities of such magnitude? May I suggest, in answer, that there is only one kind of poverty that is incurable, the poverty of the spirit. All others can be tackled if we are seriously inclined to do so. It is a trite remark but it will bear repetition that this 'poor' country was actually able to spend millions on a war that was none of her making. Is there any reason, in the nature of things, why an equal measure of effort should not be possible in the cause of education, which is ultimately the cause of peace and humanity? I believe it is wrong to look upon great problems of national reconstruction from the viewpoint of the narrow minded financier, "We have a budget of so many millions and, on this 'lavish' scale, Adult Education alone would cost so much—so it is ruled out as an impracticable proposition." To my mind, the proper approach is not whether we can afford a good educational system or a sound health policy but whether we can afford to do without them. If it is agreed that no country can afford to remain predominantly unhealthy and ignorant and culturally impoverished, then it is the business of the Government, the Finance Department and the Planners of National Economy to find the money

and if this involves large scale industrialization or modernization of Agriculture or tapping new sources, or attempting better distribution of wealth, let us by all means go ahead with such schemes and not hold urgent national enterprises on the ground that money is not available. I think there is a great deal of truth in an old Indian proverb: "Money is the dirt of the hand"—let us not make it the arbiter of our cultural destiny!

### *Task of the Association*

I do not wish, however, to take your time in painting a gloomy picture of the contemporary scene. Nor should we fall into the temptation of concentrating too much on the discussion and analysis of the programme to be followed. A good deal of thought has been given to it already and the Post-War Plan of the Advisory Board gives us a fairly comprehensive idea of what is to be done. In any case, no fool-proof programme can be perfected on paper; it is ultimately in the crucible of action that programmes are not only tested but completed. Action generates its own dynamism which not only distinguishes between the good and the bad, the practicable and the impracticable but also provides new points of view and new goals. Perhaps in a locality we may start in a modest way providing only facilities for social contact or a discussion group or a literacy centre or a sports club. But, if our psychological approach is right and fruitful workers are sincere and sensible, we will find many new avenues opening out before us. I have seen this happen over and over again in my experience and I have no doubt your experience will confirm the truth of this position.

### *What is to triumph—Humanity or Beastliness?*

May I, in conclusion, address a few words to you about a problem which is not normally reckoned as forming part of Adult Education work but which is so important, so desperately urgent that it overshadows all other problems in India? If it is not tackled in a courageous and imaginative manner, no other problem has the remotest chance of being satisfactorily dealt

with—I refer, of course to the problem of communal understanding and good will. What has happened recently in the way of communal frenzy in the different parts of the country is a source of shame, almost of despair, to all who work in the field of education and who have watched helplessly, the decencies and civilized ways of life crumbling to pieces before their eyes. As Dr. Zakir Husain put it aptly in his recent address at Delhi, it is not today a question of which party wins or loses but whether beastliness is to be allowed to triumph over humanity. One of our primary and urgent concerns in all programmes of Adult Education should be to rebuild into all our fellow countrymen a genuine appreciation for decency, tolerance, freedom and respect for human life. I cannot discuss here all the manifold ways in which this may be attempted; we must all cherish a common objective but think out different means for attaining it in the light of our special circumstances. But there is one idea—the germ of an idea—that has always been nibbling at the back of my mind and I should like to place it before you for what it is worth. I would like to see built in every village and city and town, in every school and college and university, Peace Brigades, consisting of members of all local communities who would pledge themselves to resist with all their power,—if necessary, to lay down their lives in the attempt—mass frenzy and communal madness whenever and wherever it raises its head. What Pandit Jawaharlal Nehru said courageously in Bihar needs to be repeated on behalf of hundreds of thousands of individuals and groups: “If you want to kill a Muslim, you will have to kill me first and then do so over my dead body”. If these Peace Brigades—all members dressed alike and pledged to unity—seriously proclaimed to an infuriated mob, “If you want to kill any Hindu or Muslim or Sikh you will have to kill us first and then do so over our dead bodies”—if they said so and really meant it, I cannot believe that even a mad mob will dare attack them indiscriminately. But if they did so once or twice, I can think of no more enviable or glorious or useful sacrifice—the blood of such martyrs may well become the seed of a new Church of human unity and decency. These values are, at least, not less important in life than political wranglings and tactical success. For what will it avail us if we gain Akhand Hindusthan or

Pakistan or the whole world for that matter, if we lose our soul in that process? May we not perchance discover, when it is too late, that we have paid too high a price for our "success" and that, in the very moment of our triumph, it tastes like dead ashes in our mouth. If an appeal from this (or any) platform can be of use, I would appeal earnestly to all young men and women who inhabit this great land which is today plunged in shame and mourning at the misdeeds of its own children—to realize whither we are going and to cry halt to this madness. It is not merely a question of a few hundred or a few thousand innocent people being murdered; it is a permanent poisoning of human relations, it is a murder of decency and kindness and neighbourly virtues; it is a denial of culture and civilization. We who teach and educate and fight for a better life cannot tolerate this state of affairs and it is our duty and our privilege to throw ourselves on the side of decency in this unholy conflict. No one dare to stand aloof from this struggle, for in the words of the Holy Quran, "Beware of the catastrophe which, when it befalls, will not be confined to those who have specially transgressed, but will sweep all into its train."

## A DISCIPLINING PHILOSOPHY OF LIVING

ROMESH THAPAR

### I

TODAY WE are concerned not so much with the brain of man but with his mind—what helps the brain look at itself. The brain is a living computer, developed or otherwise, something which has evolved over endless centuries and about which we, as yet, know little. The mind of man should, in fact be treated separately from the brain if we are to pursue our investigations constructively. It is our creation, the creation of our social systems, of historical accidents, of conscious and unconscious confrontations, tensions and the like. Any study of the human mind in history offers evidence of this process.

In the context of the challenges facing us, we have to assess, on the one hand, the complex crisis of peace in our shrinking world and, on the other, the crisis of the human mind, reacting to the situation which surrounds it. The two crises are closely related. They have to be tackled simultaneously. Effort at one level is defeated by inaction at another. Our apparent inability to grasp the total situation makes us victim of the very forces we create and over which we have less and less control. Much has been written about this tragic phenomenon, but the striving to locate the septic focus in our system is halting, uncertain and inhibited. It is here that we can make our most significant contribution.

## II

If we speak of the mind, we have to understand how helpless this mind has been made by its most triumphant achievements in science and technology. The leap in knowledge during the last fifty years, the pushing back of the frontiers of the unknown, has given man a variety of incredible skills. However, the very fact of the leap has denied the opportunity to the mind of man to adjust to the change; to discipline and condition it for the general good. The dramatic advance of science and technology, so rapid as to deny the mind to grasp its implications, and hence devise correctives, is not studied in terms of its impact on human relations and living. We continue to expend our intellectual energy debating 'the naked ape' 'the ghost in the machine' and other such esoteric questions.

If it is peace in our world that we speak of, we tend to run away with the notion that invocations about co-existence, mutual understanding and cultural exchanges are enough to build the defences of peace in the minds of men. We forget even as we mouth these phrases, that we are in practice linked to activities which are sharpening political, economical, social and cultural polarisations in our world. It is these polarisations which are increasingly a threat to peace in a shrinking world. Indeed the revolution of science and technology, with its built-in leap effect, intensifies such polarisation between the developed, the developing and under-developed regions of our world. We can not accept these trends as inevitable, for they are self-destructive. We have to evolve correctives on a world scale, even as we do within a family, a community or a nation.

The despair which engulfs the mind is all-embracing. It cuts across the frontiers of affluence and poverty. It cuts across power elites drawn from various classes—or at least the thinking sections of these elites. The 'flower children', sprouted by the jungle of affluence, the volatile anger of the impatient in the sprawling regions of poverty, the desperate moves of the cultural revolutionaries, the revival of anarchist thought, the nihilism of the sensitive and the apathy and cynicism of the millions of educated youth, are in fact, a part of the single trend which reflects reactions against the social frame within which we have to operate. It is imperative that at this juncture

in our affairs, when new science and new technology have created the clear possibility of a massive forward thrust, we begin an incisive assessment of the relevance for the future of the social frame in which we live. Is it viable in the context of the needs of what has become the family of man? Does it belong to a past epoch? Are we guilty of living by values which are no longer valid? Crises of this kind have engulfed past civilizations. Is our civilization on the edge of some such catastrophe? These questions concern both the mind of man and the quest for peace on our planet.

### III

The scientific and technological revolution, pushed in various directions by considerations far removed from the essential interest of man except of course in such accidental conjunctions as happen to serve him, has created an unending maze from which it is difficult to escape. Unless we are able to direct this process on the basis of profound understanding, we shall find our condition becoming inevitably more complex. The first efforts to evolve models for living and behaviour in the future, and to use these models to discipline our present actions, constitute a recognition of the need to assert our hegemony over the knowledge to which we have given birth. But the efforts remain few and far between, and suffer from the desire to preserve those norms to which we are accustomed. Qualitative changes demand the forging of new weapons, both intellectual and institutional. Whether it is a matter concerning food, political behaviour patterns, constitutional structures or social assertions—matters inextricably tied up with the all-embracing question of peace—we must now realise that the old terms of reference no longer have validity.

The concrete jungle that is the modern metropolis is enthroned as the city of tomorrow. Only stray voices are heard to challenge this travesty of what a city should be—an efficient human mechanism intended to manage both the problems spawned by science and technology and to enrich man's spirit. The sum of loneliness and frustration has only been increased by modern urban development. The growth of the concrete jungles is paralleled by the growth of psychiatry. Man's environ-



ment is desecrated by man. He is unaware of what he is doing, and has done, with himself.

The traffic jams of our major cities have become a feature of urban growth. The automobile, intended to speed movement, has now become a hindrance to that movement. We merrily continue to produce the material which consolidates the traffic jam. The standard has been established and then elevated to the principle of what is called 'the good life'. There is built-in anarchy in the process, but who has the courage to cry halt to this aberration which it constitutes?

The standards of living prevalent in the affluent pockets of the world are also deified. The urge for more and more of what we do not really need is axiomatic to present growth. The enormous waste involved concerns not just materials of all kinds but also involves massive, meaningless effort by men and women, an effort that sparks explosive psychological tensions and dries the springs of creativity. There is time for little else except competition at the level of ostentation.

Societies which claim to live by other value are no better. In socialist societies, there is a 'me tooism', a complex which startles the sensitive observer. Here despite social controls, the cities rise like jungles, the traffic jams are consciously sought, and so are the wasteful standards. No genuine alternative is posed. The choice before man remains what it has always been—conform or perish. His plight is tragic for, unless the alternative is blue-printed, he can not be otherwise motivated.

The infection of these obsessions spreads throughout the developing world. A city such as Bombay, conceals within itself all the features to which I have referred. It becomes the symbol of the future to more than five hundred million people. Our planners know that to proceed along this path is madness. Yet we proceed along this path. When China rejects this path we are amused. True, the cultural revolutionaries are doomed. They are trying by official fiat to skip a whole human experience in a world already shrunk, a world soon to be ringed by communication satellites which, willy-nilly, will internationalise all the values and standards prevalent in the most advanced societies today those same self-defeating values and norms. China cannot isolate herself. Two hundred years ago her cultural

revolution may have been a success. But not today. Science and technology can no longer be defeated by slogans. Other answers have to be found. But the question raised by China cannot be dismissed.

I have dwelt at length on what I consider to be the heart of the crisis because I believe that here lies the main threat to peace. We seem to be unaware that the very processes of growth we witness today will divide our world into distinct areas—the highly advanced, the advanced and the camp followers. The millions of Asia and Africa will soon learn that within the framework of the scientific and technological revolution they cannot possibly make up the leeway of centuries—that is unless we evolved a dramatically different alternative, spell it out and campaign for it. I shudder to think of the impact of this realisation upon the mind of Asia and Africa. The most sophisticated brain research will be numbed by such a challenge. Either there will be deadening apathy, with all its accompanying aberrations, or there will be explosive anger—a mix of starvation, frustration and obscurantism—spilling over frontiers and sparking responses leading to mass annihilation.

If you should feel there is exaggeration in what I say, then it is for you to explain that the processes of growth we witness now have another different impact. There are vicious circles within vicious circles. If disease is conquered, there are more mouths to feed. Bursting populations, fed on rising expectations popularised by the mass media, demand standards for which resources are not available. Resources for significant development can only come from the surplus of the affluent. But the affluent are embarked on a course of development which rules out any surrender of resources to the less fortunate of this planet. All effort in the direction is without a disciplining philosophy of living, both for the giver and the receiver.

We can no longer look upon our world as we have done in the past. It has to be seen or viewed as a family of peoples. A family lives by different norms than does a nation among nations. Naturally, when dealing with nations, the complexities are greater, more ramified, not easily resolved or untangled. But the business of returning to fundamental has to begin if we are to salvage the mind of man and promote peace among men.

## IV

I have said that we must engender a disciplining philosophy of living both for the giver and the receiver. It has to be a simultaneous quest, for failure at either end only destroys the motivation both must have. If concrete jungles, traffic jams and wasteful standards are launched upon or sought, in the developing regions there will be little chance to persuade the more fortunate regions to part with their concrete jungles, traffic jams and inflated standards, to create the surpluses so necessary to correct the imbalances of the world. Similarly, if the affluent do not radically alter their value system, the so-called status symbols they have created will become the cherished objective of those aspiring to affluence. A disciplining philosophy of living is the central question facing us, for it embraces the whole canvas of man's thought and activity.

We are so enmeshed by the net of established values that there is a tendency to dismiss this kind of thought as being fuzzy, impractical or even demented. I am only too well aware of the many ramifications of the established norms, of the powerful entrenched interests who will view such a disciplining philosophy as a threat to their very survival and growth. Indeed, vast resources have been expended to create anarchic affluence in the midst of a vast desert of poverty, both physical and intellectual. I am also aware of the danger of attempting to dragoon millions to by-pass the pleasures of affluence. But, as conscious arbiters of our fate, I do feel that the science and technology available to us offer several alternative kinds of growth. We must assess these against the background of our condition today and then decide how to rescue ourselves from the tragic fate we seem to have inherited.

In other words, our task is to understand the crises of the mind, to begin to work on alternative thoughts and actions to ease such crises by the creation of healthy involvements in the planning of the future, and to evolve new priorities and standards for a fresh attack on our problems of living. This is a huge task embracing education, economic and political organisation the creative use of science and technology for the humanisation of present day development and the evolution of techniques towards international cooperation on a more rational,

thoughtful basis. We must forge the change which changes man. This change must take tangible shape within his life time, otherwise he will lose interest. Only then will hope return and transform the mental landscape of today. There can be no peace without this creative input. How, then, do we go about this task?

## V

Clearly, there are *no simple solutions* to this major aberration of our times. Those who seek simple solutions will fail. We have to plan for a sustained assault over many years and at many levels on a distorted value system which is strongly entrenched. Brain research as such cannot assist us. Indeed, to give new meaning to this term, we have to think of a brain-cleaning—and I don't mean washing—operation which is skillful, sensitive and persuasive. We have to enter the maze of our making, demarcate the avenues from which there is no return, and push ourselves gently in a direction where the maze is less frustrating and where movement holds the possibility of an exciting adventure.

Education is obviously the critical area of correction. It is here that the *mind of a man is being made to conform* to all manner of archaic notions. The starting point is an understanding of the history of man. The idea that present-day patterns of culture are composite, nurtured in the past at widely dispersed points of human striving, has yet to become an integral part of a universal conscience. In other words, the generation now being moulded, has to develop a commitment and perspective qualitatively different from that of the generation before. For the first time in human history, we have the knowledge and the means to achieve this transformation. The new text books of a universal culture, in which there is unity in diversity, have to supplant the old. We must shift the emphasis from the techniques to the content of education.

Parallel to this effort, and learning from the research of our past, we have to place power and initiative in the hands of our most talented thinkers and technicians to evolve systems of cooperative living from the smallest collective to the largest known collective that is our planet. *Prototypes must be evol-*

ed on the basis of the most advanced science and technology, and these must somehow enter the market place to compete with what at the moment dominates the choice of man. The prototypes (ranging from gigantic models of urban renewal, to mass transport, to objects like the chair and the table), must defeat in the free play of the market, the decadent, unhealthy status symbols of today which constitute the understructure of our developing world culture. The challenge posed places a heavy responsibility on the most creative men of our age.

Unless the efforts to transform education and to evolve prototypes for mass manufacture are made in close conjunction, it will not be possible to dethrone the value system which has in fact made economic and social growth ineffectual as the answer to the problems of our planet. It will not be possible to end the waste upon which they are built. It will not be possible to reduce the tensions which these standards generate through the discriminations inherent in them. We will be reduced to crazy idealists, unrealistic primitivists and the protagonists of lost causes by the entrenched interests who live for today only. Brain-cleaning, as I said earlier, could assume a wholesome flavour if we work in coordination to popularise a disciplining philosophy backed with the materials to support it. This is the neglected task which has to be taken up if we are to survive in peace.

There is nothing startling in what I have said. Almost every concept to which I have referred to has its enunciators and followers. What I have done is to bring this search of sensitive minds into some kind of focus and to urge practical initiatives. I can only urge speedy action. Every day lost only makes the task of renewal more complex.

I would not have pushed the discussion into these fields if I had doubts about the practicability of changing human behaviour within a short period of time. In my country, over the last two years of stress and strain we have witnessed two remarkable revolutions. In a strict hierarchical society, using the techniques of mass communication, we have made the subject of birth control a normal family conversation in town and village. The merits of the loop and the pill are beginning to be discussed much in the same way as the merits of various cough mixtures! Similarly, over the same two years, our farmers have taken to

scientific agriculture. The food grain crop for 1967 has jumped by well over 10 million tons over the peak production figure before the drought began in 1965. Traditional agriculture is undergoing dramatic changes from day to day. When I try to locate the common key to both these successes, I find that it is courage—guts—the decision to attack the problem. It needed courage to take the initiative on birth control popularisation without inhibitions in a conservative society. It needed courage to concentrate scientific inputs for agriculture into the best land despite the political implications in a democratic society—only 32 million acres out of 200 million have been chosen. *If courage is the answer, let us use it more widely. For, after that, the problem is management—and that is not beyond us.*

# GANDHIJI AND ADULT EDUCATION

D. P. NAYAR\*

## *Adult Education—an Agency of Non-violent Revolution*

GANDHIJI CONCEIVED of education "as the spear-head of a silent social revolution fraught with the most far-reaching consequences". He was the most thorough-going revolutionary I have ever known. There was hardly any aspect of life which was left out of his scheme of revolution and radical transformation. That was natural because of his integrated view of life. So was his view of education, comprehending all sections of the population and extending through the life. Adult education, especially of the poor, illiterate villager, was a very important part of his system of education because of his primary concern with the masses on account of their poverty, their large numbers, their determining influence on the immediate social climate and the education of their children, the rapport he was able to establish with them which led him to rely on generating their strength as his chief instrument of revolution and finally, his conviction that a revolution to be in the interests of the masses must be wrought by the masses themselves.

## *Goals of Gandhian Revolution*

What were the goals of the Gandhian revolution which adult education, like other areas of education, had to serve? Gandhiji

\* The views expressed in this paper are the personal views of the author and not necessarily those of the Planning Commission.

aimed at awakening the best in the individual and giving it an environment most conducive to his healthy growth. His primary concern was with the individual. For Gandhiji believed in the adage: 'As with the individual so with the universe'. A rightly trained individual "sacrifices himself for the family, the latter for the village, the village for the district, the district for the province, the province for the nation, the nation for all".<sup>1</sup> The educational system that he devised aimed at developing "an all-round vigorous personality; physically and mentally alert, keenly aware of his environment and fired with the desire to improve it and endowed with the scientific spirit, power of decision, strong will and the power to take the initiative".<sup>2</sup>

The individuals were to work for and be placed in a social order where "the poorest and the most helpless man" would have "control over his own life and destiny".<sup>3</sup> This could be provided, he felt, by a decentralised democratic State, based on truth and non-violence. The units of such a society would be villages which were self-sufficient in regard to their primary needs. This was essential to free people from the complex modern economy, operated by remote controls, and to give them the minimum economic independence necessary for effectively asserting their basic political rights as citizens of a free democracy. Beyond this there could be the largest possible inter-dependence between the various units in the country and between the country and other countries in the world. For then inter-dependence could be and would be decided upon on the basis of mutual benefit and not on the basis of the exploitation of the weaker units by the stronger as at present.

The self-sufficiency was to be attained through the practice of agriculture and village handicrafts which were immediately available to the villager with his present technical know-how and organisational and capital resources. This technical know-how was to be constantly improved but without destroying the essentially decentralised character of these industries. Even a little improvement in agriculture and the cottage crafts would make a significant contribution to the country's capacity to

<sup>1</sup> Nayar D. P., *Building for Peace*, Navajivan Trust, P. O. Navajivan, Ahmedabad 14, 1952, pp. 24-25.

<sup>2</sup> *Ibid.*, p. 11.

<sup>3</sup> Gandhiji in a letter to a Bengali friend.



tackle her basic problems of food, clothing, etc. There are a large number of other cottage industries for which the raw materials lie at the door-steps of the villager and the technical know-how is either available with him or can be easily imparted to him. While productivity in such industry would be low the total production would be significant when millions engage in the process, utilising their infinite units of leisure, in a country where the per capita income in 1967-68 was only Rs. 597<sup>4</sup> and where the distribution of this wealth was such that, as the National Sample Survey<sup>5</sup> showed, 82 per cent of India's rural population spent less than a rupee and 32 per cent less than half a rupee a day (\$1 = Rs. 7.5). The problem of the distribution of wealth in India is even more acute than the problem of its creation and the advantage of the decentralised mode of production would be that the wealth produced would be widely distributed in the very process of production itself. It would thus assist in the progress towards a classless society by progressively narrowing the difference between the haves and have-nots. A labour-centred society would also tend to eliminate the division between brain and brawn workers. The only problem which would appear to be almost intractable is how to mobilise these 'infinite units of leisure'. Gandhiji's solution was to centre his whole educational system on this mobilisation.

### *Pragmatic Approach: Experiments with Adult Education*

What was the adult education programme Gandhiji had in view to serve these objectives? Being a man of action and a scientist par excellence, his programmes developed in response to the challenges of the situation in which he found himself. His approach was always experimental. To Gandhiji the challenge of adult education came very early in his public career. When he launched his struggle in South Africa, his only instrument was the people in whom he was to generate spiritual strength so that they could offer themselves in the struggle against the tyrannical regime.

<sup>4</sup> Net domestic product at market prices. Source : Draft Fourth Five-Year Plan (1969-74), Planning Commission, Government of India (1969).

<sup>5</sup> NSS Publication No. 142, 1968, pp. 16-17—18th round February-1963, to January 1964.

*The Ashrams*

How did he generate this spiritual strength in ordinary people many of whom were not even literate? The technique that he developed and which he perfected later on was to work through Ashrams.<sup>6</sup> The first one was set up at Phoenix, South Africa. It was followed by those he set up in India in Champaran, Ahmedabad, Sewagram and elsewhere. I had the privilege of living in his Ashram at Sewagram and I would present its picture from first hand. Sewagram was one of the dirtiest and the poorest of the villages in Madhya Pradesh with a large population of scheduled castes. That was perhaps one of the reasons why Gandhiji selected it as his experimental laboratory. The problems he would experience and the solutions he would devise would have relevance to the poorest of the poor, who were always the centre of his thoughts and actions. The Ashram contained people of varying capacities, from illiterates to the most highly educated, who had flocked to Gandhiji to share his life of service. The inmates were men with varying values, qualities of character and competence. Gandhiji's first aim consequently was to educate them to gain certain basic competence and to imbibe certain basic values before they could be of use to the population around. The ideal kept before them was contained in his eleven vows of non-violence, truth, non-stealing, continence, non-possession, body labour, control over the palate, fearlessness, equal regard for all religions, 'Swadeshi' and absence of feeling of untouchability. These were the ideals towards which each one was to strive according to his capacity for service and to the extent that he was able to incorporate these ideals in his daily living, his capacity to serve the people would improve. Service of man was Gandhiji's concept of service of God. And he who would serve God must free himself from attachment and slavery of the senses and possessions. These ideals are in line with the cultural and religious traditions of India and are accepted, mentally, by the majority of India's millions unquestioningly.

The daily activities of the Ashram centred round community

<sup>6</sup> Used to denote residential institutions where a group of people devoted to a certain ideal, generally religious or with a large religious or moral orientation, reside.

service, where each one was entrusted with the type of work he was capable of doing. Each one was treated alike irrespective of the functions that he performed. Life organised at the cheapest level possible so that the expenditure incurred was more or less of an order that the masses could afford. But life was made comfortable and pleasant by the application of intelligence. It was Gandhiji's aim, through this demonstration in the heart of the rural community, to teach them how to make their life clean and healthy within the resources at their command. The result of the application of intelligence was a number of interesting "inventions" baking oven, smokeless chullah, a number of devices for clean disposal of refuse, the ball-bearing Chukki, a simple type of pressure-cooker and a host of other things.

In order to convey these devices to the villagers, contacts were established with the villagers in a number of ways: cleaning up of the village by Ashram parties, engaging a few helpers from the village to work in the Ashram as equals etc. The Ashram became the demonstration centre for the farmers around who came every now and then to get the advice of the Ashram workers. And as the guidance given was within the limits of available resources and the technical know-how required for its practice was not too sophisticated, the practices suggested were easily appropriated by the villagers around. Such Ashrams sprang up all over the country under Gandhiji's inspiration and carried his message of adult education through demonstration to hundreds and thousands of villages in the country.

### *The School*

Perhaps the most important agency of adult education, however, is the school. For there is no agency which is so widespread and dispersed over the length and breadth of the country. And yet, the schools have hardly played any part worth mentioning in adult education in the country. It was, however, different for the school as Gandhiji conceived it. The basic problems of the community—the problems of food and clothing, co-operative organisation, democratic training of the citizens etc.—were to be the medium of education in schools. Secondly, the students were to be trained in community leadership as a

part of their education! So when the teacher and children went out to work among the adults, it was not a distraction from teaching the children; he was actually engaged in covering with the children an important part of their syllabus. The villagers came to the school and carried back many ideas. The spinning instrument that was given to the child, was used by his entire family. When the hostellers went to their villages during vacation, they organised sanitation programmes, national flag salutations and in many other ways carried new ideas to them and immediately became virtual leaders of their localities.

### *Rural Uplift*

After long years of experience and trial and error, Gandhiji tried to work out his ideas systematically in Sewagram after his release from jail in 1944. Shrimati Narulkar left the Ashram and moved right into the village. She was an experienced educationist but so far her work had been confined to children. Now she was to educate the adults. She was to work as a *Samagra Gram Sevak* or an all-round helper and guide of the village. She lived in one of the village huts. All day long village women continued to visit her. She talked to various groups and many individuals and organised a number of activities in the village through the initiative of the villagers, which was her main task to generate. One thing on which she concentrated was rural housing. The villagers helped each other to rebuild their own houses on hygienic lines.<sup>7</sup> She also started a grain bank where the villagers deposited grain at the time of the harvest. But as the year proceeded and they ran out of their stocks, they could borrow from the grain bank. This saved them from the clutches of the village money lender. Another valuable cooperative was started for collecting milk from the villages around and processing it in Sewagram. A consumers' cooperative was set up

<sup>7</sup> The problem of rural housing in India is of tremendous magnitude. 82 per cent of India's population of 514 million (1967-68) lives in villages and most of the houses are mud huts, without proper ventilation, toilette facilities and other elementary conveniences. The per sq.ft. cost of construction in the rural areas is estimated to be Re. 10. The average per capita income is only Rs. 597. That in the rural areas is much below it.

to facilitate distribution of rations. Besides the cooperative activities or rather as a result of them, the Gram Panchayat started functioning effectively. Village sanitation improved through intelligent utilisation of human and cattle refuse. Village roads were widened. And a host of other activities for the villagers and by the villagers were started.

Shrimati Narulkar visited Gandhiji almost every day bringing to him the difficulties that arose and seeking his guidance. During these conversations Gandhiji further spelt out his ideas.

### *Community Centres*

Another very interesting experiment was conducted in Noakhali in East Bengal where the situation was completely different. A large number of Hindus had been murdered, their properties confiscated and women raped. Terror enveloped the whole community. Gandhiji scattered his companions, putting each one in charge of one centre. These centres were located in isolated villages. The morale of the villagers was built up by the courage of these workers who had nothing to give except courage and who were otherwise as defenceless themselves as any other member of the community. In the pages of the *Harijan* are recorded the experience of a few of these workers. The most significant of these experiments was the one conducted by Pyare Lal, Gandhiji's private secretary, in the village Bhatialpur. Apart from the courage of example, the confidence of the people was built through projects of self-help: spinning, coconut-oil manufacture, cleaning of tanks and seeding them etc. which were cooperatively organised. When the results of these experiments were narrated to Gandhiji, he said that that was precisely what he had been wanting to do himself and gave them wide publicity through the pages of the *Harijan*.<sup>8</sup>

### *The Assembly*

Another institution which he used for mass communication with tremendous effect was the institution of mass prayer followed by a discourse. Discourses on religious themes to mass gather-

<sup>8</sup> Nayar D. P., *op. cit.*, pp. 37-59.

ings is an old and widely prevalent practice in India. He only modernised it in the sense of introducing a prayer which contained excerpts from many religions, thereby emphasising their common core and the possibility, necessity and advantage of their happy co-existence. It also contained the eleven vows already mentioned, which defined the goals towards which each individual in the nation must move, each according to his capacity and determination. The determination to remove the major defects in Indian national life: violence and untruth, fear of the oppression, untouchability etc. was thus repeated every evening by thousands of people wherever he went, and in a lower key at all places where his soldiers of non-violence spread. He also used this forum for educating the masses in regard to the implications of the major events of the day. Every speech, of which an authorised version was prepared or seen by himself, was reported in every important newspaper of the country for the education of the literate public.

### *Principles of Work*

The question which next arises is whether these experiments which were conducted in the context of certain specific circumstances are capable of yielding principles which could guide future workers in other circumstances and whether any coherent thought can be extracted from them. A critical examination of his experiments, as well as what he said to the Adult Education Committee of the Hindustani Talimi Sangh in August, 1945, combined with the elaborations he made while explaining things to Shrimati Narulkar reveal fairly clear-cut principles of work for a nation-wide programme which are proposed to be summed up in the paragraphs that follow.

The first principle which emerges is the need for faith in the adult. Like a true educationist Gandhiji had immense faith in the Indian masses. The faith that he reposed in others was something to be seen to be believed. It was one of the secrets of his capacity to make heroes out of clay. It was a measure of his faith that he chose the Indian masses as the instrument for his non-violent fight against the mighty British Empire.

Secondly, the adult must be adequately motivated. This can only be done by beginning with an attempt to satisfy his felt

needs. In view of India's grinding poverty Gandhiji said that even God must come to the masses in the form of bread to be understood and appreciated. The most relevant thing to the people was how they could improve their economic condition. Therefore, he suggested that adult education must begin with some economic activity, which would prove profitable to the persons concerned. Such activities in the Indian village could only be agriculture and the handicrafts. The economic activity has, however, to be cooperatively organised to be effective. Gandhiji said: "Adult education centres would take the form of producing and consuming cooperatives." And he was confident that "The Plan when perfectly set into motion would provide its own finance." He was not worried if without external finance the progress seemed slow: "We must be determined not to try to artificially stimulate it with the help of money power." The basis of his confidence was: "Just as the accumulation and possession of money gives power so also does the development and organisation of cooperative effort give power which is beyond all our expectations." He went on to say "Give me earth, sand, stones and human labour. You can leave out money. I do not need it for my purpose." This activity, however, is not to be done mechanically. But all relevant knowledge ought to be provided orally at this stage so that the things done become interesting and appeal to the intellect and emotions as well.

The third principle is that the programme should go on widening with the widening of the felt needs of the adults and with the growth in their capacity to provide the resources for programmes calculated to meet those needs. After the economic activity had demonstrated its profitability, given faith to the villager in the usefulness of the knowledge imparted to him and built his confidence in his own capacity to better his own lot then Gandhiji would put the tool of adult literacy in his hand.

There is some misunderstanding in regard to Gandhiji's attitude to literacy. Gunnar Myrdal in his *Asian Drama* has said: "But in Gandhiji's gospel of basic education there was undoubtedly a bias against intellectualism and in particular a down-grading of the importance of literacy."<sup>9</sup> This does not

<sup>9</sup> Myrdal, Gunnar, *Asian Drama*, Pantheon, New York, Volume III, pp. 137-38.

appear to be a fair assessment. Gandhiji's position in regard to "intellectualism" and literacy needs to be clearly stated and carefully understood. He had a balanced view of the various factors involved in the educational process, the aim of which was to develop a balanced personality—the "all round drawing out of the best in child and man—body, mind and spirit"—of which intellect was only a part and that also not the most important. For Gandhiji's main emphasis was on character-building. "The end of all knowledge," he said, "must be the building of character". And "What is character without elementary personal purity?"

Similarly in regard to literacy. While it had its legitimate place as means of education, it did not get the exclusive importance it gets in the prevailing system of education, which has become out-dated according to the latest educational theories. He said : " Literacy is not the end of education, nor even its beginning. It is one of the means whereby men and women can be educated." Even as means of education, Gandhiji was of the view that ten times more tangible knowledge could be given through word of mouth than through the printed word. But literacy had still a place of its own and a very important one. "Mass illiteracy," said Gandhiji, "is India's sin and must be liquidated." Gandhiji, however admitted that in the beginning he did not attach much importance to literacy but he was increasingly beginning to see the value of this instrument of mass education on which Gokhale, his political Guru, had laid so much emphasis. Gandhiji's earlier reaction was the result of the over-emphasis on literacy that was placed in the literacy system of education which was prevailing in the country. But as time passed and he began to get rid of his initial response he gave literacy its legitimate place among the means that could be used for education. Only he would give literacy to the people when they had been prepared for it through purposeful and gainful activity. The rationale of this is that if literacy is imparted without this preparation the adults will either not begin the effort of reading and writing, or even when they join the classes they will not be able to put in the sustained effort required. Secondly, it is better to give this neutral instrument of literacy to the people only after a sense of discrimination had been developed in them for identifying useful know-



ledge through purposive activity, the results of which are immediately visible. Thirdly, it will open the possibility of the adults supporting the provision of follow-up literature required for maintaining literacy, the cost of which, would be formidable.

His strategy of imparting literacy would be as follows. In the first instance he would present in the written word knowledge that had already been imparted through word of mouth. That would make it easily understood. The interest was more likely to be sustained in view of the value of the knowledge imparted having been already tested. The people were likely to be anxious to get more knowledge of the same type. If properly organised they were also likely to be prepared to and able to pay for it. Later on, as their area of interest widened, literature pertaining to health and other activities were also likely to find a ready acceptance amongst them. Reading material concerned with the life of the adults was likely to evoke much greater interest in them than knowledge centring round abstract subjects. He stated: "When we have attracted people's attention through craft and they understand that the mind can be developed through it, we shall teach them literacy. They will then be able to understand its use. We shall then publish the knowledge we have imparted and which they will be in a position and eager to use."<sup>10</sup> If literacy was thus related to the daily life of the people the danger of relapse into illiteracy would be minimised. Writing in the *Harijan* of 22nd June, 1940, Gandhiji said: "The relapse is bound to occur after the short courses that are given. The relapse can only be prevented by correlating the teaching to the villagers' daily wants. The dry knowledge of the three R's is not even new; it can never become a permanent part of the villagers' life. They must have knowledge given to them which they must see daily. It must not be thrust upon them. They should have the appetite for it. What they have today is something they neither want nor appreciate." This is also the lesson of the various literacy campaigns conducted in this and other countries.

Having won the enthusiastic cooperation of the people for educational programme Gandhiji would go on to the more difficult task of teaching them the laws of health and hygiene, the

<sup>10</sup> Nayar D. P., *op. cit.*, p. 32.

observance of which would require the change of centuries-old habits.

These three programmes: a useful cooperatively organised economic activity, literacy and health and hygiene were his immediate targets. These are simple programmes and yet it would make a tremendous difference to the solution of India's basic problems if the entire population was involved in it in the manner that he suggested. Further programmes can go on being added as the capacity of the masses to support them increases and as the circle of their felt needs expands with the growing refinement of their senses and tastes.

His concept of an adult education worker was that if he was to suggest solutions relevant to the life of the people, then he must live at their level and in their midst, making his own life more comfortable only through the application of intelligence the results of which he should teach to the community. He should be resourceful enough to find remedies to the problems of the villagers and hence he should have the capacity to battle constantly with the environment. He should create his own resources rather than be dependent upon outside financial help.

### *His Originality*

The above principles are not new, yet an adult educator ignores them only at his peril. His originality consisted in the way he worked out their implications in detail in the Indian context and linked them to far-reaching revolutionary goals, an account of which may be found in author's work *Building for Peace*, already referred to.

### *Relevance of Gandhiji to India Today*

A question arises whether Gandhiji's ideas which were intended to bring about a non-violent revolution and a decentralised economic and social order have any relevance to an Indian which has opted for rapid industrialisation. Gandhiji's programme has very far reaching potentialities but as his whole approach is to begin where one is, proceed according to capacity, and strive for something which is of importance today and yet linked to

a distant worthy goal, he devised a method which was very relevant to the community that was there during his life time, irrespective of its future goals. Twentytwo years of Independence have not altered very much the basic facts of rural life and it may be a long time before the Indian masses become radically different from what they were in Gandhiji's time. The position in the village today is very much the same in most respects in spite of the "green revolution" and hence the programme suggested by him on a pragmatic basis still remains valid.

## A MATTER OF CONSCIENCE

M. MUJEEB

I SPEAK with great diffidence. But I feel a sufficient number among us do not realise the extent of the responsibility we have taken upon ourselves in achieving our freedom. We are not just politically sovereign and independent. We are not just a democracy. We are not just a people planning our development within the framework of independence and democracy. Mahatma Gandhi insisted, and we willingly agreed that our freedom should not be the freedom of a class, that our idea of the spiritual and material good should not be a fixed, traditional idea. We have written into our constitution fundamental principles and directives that make us into a classless society, that make it incumbent on us to promote the highest development of the individual citizen. Our state has undertaken to eliminate all distinction and discrimination, to allow free play *for talent within an administrative and social structure that* provides equal right and opportunity for all. We have gone far beyond other nations in *imposing on ourselves the moral obligation to foster international peace and cooperation.* Our freedom, far more than freedom elsewhere, is a professed, constitutional obligation to work for the highest social ends.

These ends cannot be realised in a day. It would be unfair if others, or we ourselves, took a too strict account of the eleven years for which we have been free. The legal fact of our independence has been considerably modified by circumstances, by the occurrence of events which forced us to divert our attention and energies to issues that arose unexpectedly. Nature has also put us on trial, and we have had to spend on foodgrains resources that should have been utilised else-

where. But we cannot be complacent. We should not too easily excuse ourselves if we lack the feeling of urgency, if we think that the time at our disposal is not to be measured by the length of our own lives but in centuries and even millennia. Nor should we excuse ourselves if we mistake an experiment undertaken for a task accomplished, a performance that on critical appraisal appears to be dubious or of small value for an obligation fulfilled in part.

In the field of adult education, we did begin with a proper sense of urgency in 1937. It did seem to us that a democracy of the illiterate would be no democracy at all and that it was the primary duty of the educated to remove the blemish of illiteracy. But we were hasty in deciding that quick results were essential, and we fixed the target too low. Of one state, at least, I know that the first wave of enthusiasm was spent in teaching the illiterate to sign their names. But institutions and organisations were also set up which gave illiteracy a more ambitious interpretation, social education centres of a permanent character were established, literature was prepared to enable the new literate to acquire elementary knowledge of any subject that happened to interest him. Immediately after independence, work on both these lines was expanded and intensified. In addition, the idea of people's colleges was taken up, following some experiments that appeared to be useful. The planning and execution of social education projects became a somewhat specialised task, the social education worker began to look upon his job as one of constant repetition. The states added a department of social education to their education departments, and gave it the status of routine work.

Are we satisfied with what has been done, or what seems likely to be accomplished, if we continue on the lines we have followed so far? I do not think there would be many who would say 'Yes' with a convincing degree of confidence. A recent survey, based on a random sampling of five Hindi-speaking states, shows that the actually literate are only a fraction, and not a large fraction of those listed as literate. We may dispute the findings. The fraction that is actually literate may be somewhat larger. But so may be the number of those found to be illiterate or almost illiterate. The question is not one of arithmetic, of

small or large percentages. We use glasses to acquire normal sight, not for relatively better sight. Our effort is not well used, or well directed if the main result is to convert absolute into relative illiteracy. The people's colleges are an idea we have borrowed but have not been able to adapt. We have not succeeded in making them centres of general education, and it was not intended that they should be training centres for agriculture or crafts set up by voluntary agencies to compete with those set up by governments. But for the scheme of adult schools, we are almost where we were, so far as methods are concerned.

In the matter of means also no definite progress seems to have been made. We began with mass effort. We felt, perhaps if we organised and disciplined this mass, used to as a general uses his army, we would be overstepping the limits imposed by democracy. In other countries, specially the Soviet Union, mass effort has been applied. The mass may have been collected and organised by force, and fear of the consequences may have prevented it from disintegration. But masses cannot be kept together and made to apply their energies to specific purposes on a purely voluntary basis. When mass action is at the same time the action of competent individuals, training and discipline and relentless persistence are also required. We did not or could not fulfil any of the conditions. Our mass action remained indistinguishable from mass enthusiasm, and as enthusiasm evaporated, the mass disintegrated. I would say even now that mass action would be the swiftest means of eradicating illiteracy, *but we must train and discipline this mass of the educated* as if it were an army sent to battle with ignorance and illiteracy. We must set out with the determination to win the battle, and we must have the courage of give swift and sure punishment to defaulters and deserters and those who spread discontent or undermine morale. But I know that we shall not be able to do it, because we shall not be able to bring ourselves to fulfil those conditions under which mass action can succeed.

Another means, now generally in use, is the social education worker. A discussion of his fate raises many inconvenient issues. We can have a social education department administered like the education department if we also have a syllabus, classes, examinations, that is, the social education worker knows

precisely what he has to teach, whom he has to teach, and why he has to teach. But if we are dissatisfied with this conception of social education, if we desire to make it a means of stimulating the impulse for self-improvement, of imparting the skill to practice a craft in order to earn a livelihood or to supplement other means of earning it, if our aim is to produce competent, public-spirited citizens, then the social education department has to be differently organised and administered, the social education worker to be differently recruited and differently treated. He must be educated enough to understand his function, confident enough to exercise his initiative, and he must be given the freedom to adapt his means to his ends. This freedom must be ensured by responsiveness on the part of the administration, by sharing in the sense of urgency and willingness to shoulder an equal degree of responsibility. I have no authority for saying that we have not found the social education worker we wanted, or not known how to treat him when we found him. But I believe social education in India would have had a different aspect if such workers had been found in sufficient large numbers.

We have gone to the other extreme, however, by making social education a part-time employment by and large, of paying the local primary school teacher an allowance for working after the local social education centre. A parttime worker costs much less than full time one, and if we have to deal in thousands of workers the saving can amount to lakhs of rupees. But if saving is our objective, we could save the part-time worker's allowance also. If we have other ends in view, if social education means literacy plus social sense, plus understanding, plus earnestness and zeal then we just do not deserve any return for what we spend on part-time workers. In no part of the country have primary school teachers generally been found to be sufficiently competent or devoted. Those who are competent and devoted will be too occupied with and too exhausted by their substantive work to undertake any more. We may be breaking their backs by adding to their responsibility. The other kind will be just selling their incompetence and indifference to us, and what we give them in return and the manner in which we give it, is not sufficient to awaken their conscience. Social education, cannot be the result of such traffic. But somehow the

idea of saving money sticks to our mind.

A very serious problem, when we are discussing the means of social education, is whether this is the proper function of the government or of voluntary agencies. I do not hold any brief for voluntary agencies. Too often the voluntary agency provides an outlet for the ambitious or a stepping stone to an essentially different career. But voluntary agencies are the eyes and the hands and the mind of the public. They may become the tools, but they are also the only correctives, of the political party. They are the only form in which citizens interested in various activities of social and cultural value can organise themselves for cooperation with the government. They are the symptoms and the symbols of public initiative. They force the government as well as the people to think and act. Because they need help, their work can be examined and assessed. Even their mistakes have a significance, as they provide experience at comparatively low cost. On the other hand, the initiative of the government is in reality the initiative of a few officers. Except where small pilot projects are taken up, the government tends inevitably to work on a large scale and in an impersonal way. It takes greater risks, and all its undertakings, despite the lavish use of the word 'temporary' in making appointments, become vested interests. The disappointments and frustrations of voluntary agencies become visible; they often see the butcher's knife in their dreams. Government officials cannot speak out their minds except to other officials, their career depends very largely on the exercise of tact. Government departments have a forehead on which hallmark of eternity appears as a bio-chemical reaction to the very fact of their coming into existence. There are risks in any case, and the greatest risk is that the desire for work will degenerate into planning for survival. But all things considered, the voluntary agency seems to be the more suitable for actual execution, the government for financial aid, scrutiny and evaluation of all kinds of projects of social education.

I do not know if you will think a pessimist like me the proper person to discuss policy. But I am not alone in having learnt from experience, and policy does need to be discussed, even if it involves some waste of time.

I believe, first, that we must concentrate instead of diffusing our efforts. Secondly, we must concentrate where success is



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I believe, first, that we must concentrate instead of diffusing our efforts. Secondly, we must concentrate where success is

most likely, where it is most easily measurable. We must concentrate on the adult school, on workers' education, on the philosophy, in the widest sense, of adult and social education.

I wish I could talk about concentration of effort without committing myself further. It is most embarrassing to discuss value of a heritage, specially when this heritage is a policy that finds the most honourable mention on the most solemn occasions. All our sense of duty, all our allegiance to the ideas of democracy, all our love for our native earth seems to call us to the village. Going back to the village spiritually is like the intoxication of love, to which sobriety must be brought as the most cherished sacrifice. But have we succeeded in making our love acceptable? I dare not say 'No'. We have Mahatma Gandhi, the supreme example of statemanship, of dedication to moral values telling us that if we cannot make ourselves and our love acceptable to rural India, we might as well write off anything else that we have achieved. We may be condemning ourselves too strongly for our failures in the past and laying ourselves open to the charge of an inconsistency that amounts almost to a moral offence if we say that, for purposes of social education, we must begin with the town, and wait for a happy coincidence of desires before we advance into village. But I believe we have no choice.

## WOMEN IN THE CHANGING PATTERN OF SOCIETY

WELTHY H. FISHER

LET US think a moment about that title.

The typical young adult woman we hope to reach is in the child-bearing age of 15 to 40 years. Her pattern of society has scarcely felt the tremor of change. True, labor-saving devices and technological discoveries for the better life have been largely accepted in the cities of the world, but the rural areas have remained without those changes, especially in India. To obtain any benefits of technology, the rural people have had to trudge into the cities, abandoning their basic foundation of community.

What I hope we may do is to take an estimate of the woman that we are here to plan for—the illiterate adult woman citizen. I believe we can find some plan that we may devise and attack the problems which are holding back the new pattern of society from these women. Let us posit her, perhaps on a platform, and look at her to see who she is: who is this woman who represents 90 per cent of the female population, who cannot read a word of the language she speaks, nor can she write a word of it, nor can she figure with numbers on paper to plan for the needs of her family.

Let us look at our friend, this fellow citizen who sits before us today. What is the first step to help her create a new pattern so that she might develop her village life while she herself develops? She will see the new pattern of society in her transformed village and group of villages creating a town of mutual respect and trust.

*Her Heart*

First, she is a person of deep emotions. She is a woman of heart. Her motivation is for her family. She is a woman, let us say, of 22 years of age. She performs the same functions in the same old backbreaking way that her mother, her grandmother, her mother-in-law and all her aunts have done in generations before her, following the same unending pattern of life. What does she really want today? I believe her emotional desires come first. She is a true woman. She craves the best for her family. How will she know the best? If she cannot read and write and decide for herself, she must accept what others tell her is best, or follow the dictates of her heart. In this democracy she must be free to do more than that, but at the moment she is afraid to experiment because she does not know enough of what it may mean.

*Her Family's Health*

This woman is concerned about her children who run rampant in the village. She doesn't know how to protect them from disease. She is still worshipping the smallpox god hoping by some faith or other she may keep her children from that dreaded disease. The book and the puppet show will open a window for her on the treatment and prevention of disease. Health for her family is one of her immediate and dire concerns. She wants to know how to get the magic needle of inoculation and where to find the doctor who will inoculate her children, provided she has overcome her superstition. She wants to feed her children so they will be strong and healthy—the two things they are eating are coarse wheat and dahl. She cooks on the verandah, sitting before her little contraption called a stove. She uses cow dung—her only fuel. The smoke from the cow dung fills her eyes, fills the eyes of the child she is perhaps nursing at her breast. Another child is tugging away at her sari on her shoulder. She is a victim of the past—a past as everlasting as a tetanus germ.

Still, do we really know this woman in the village, how she thinks and how she feels? She yearns for better food for

her family, better nutrition, better vegetables. But how can she get them? She doesn't know where to go nor how to proceed. She needs basic sanitation and she needs to be helped in the ways of creating a healthy environment for her family.

Our first point then is her heart beating out her anxious fears for her family in its need. Secondly, she wants good health for the old people, the middle aged and especially for her little children. She can learn if taught by sensitive women that in order to have a healthy, well-fed, well-educated family she needs to rear a small family.

### *Her Hands—Empty or Skilled?*

The third hope is, as Gandhiji used to say, basic education. You and I have discovered that basic education has many meanings to many people. To Gandhiji, basic education was spinning and weaving—to create self-reliance. He believed that education could be gained from spinning which, if done to perfection, would provide a wide economic base for villages and villagers. He used to tell us: "You can teach the 3 R's through spinning cotton. Put down the words 'good cotton', 'bad cotton', etc, Put down the differences—'good land', 'poor land'. Why is this cotton bad? Why doesn't the good cotton grow on poor land?" Gandhi told us we could pay for a teacher to train the young people in the village to read and write from the money earned selling the strong, firm thread. How can we take the next step after the spinning wheel? "The work of our hands". Gandhiji was right. There must be an economic development along with educational development. In his day it was the spinning wheel that offered the most hope. Today, other basic skills take priority, but they come from basic skills through trained hands.

### *The Head Dictates*

Our fourth point must be the training of the mind. We have talked about the dictates of her heart, the health of her family and her hands aching for skills, whether it is soap-making or the sewing machine. Now we come to her head—the develop-

ment of her mind that is questioning all these changes, asking why and how. Functional literacy is basic education. Functional literacy is social education. Functional literacy is health education, it is learning skills, it is the emotional development of women to reach out beyond their own families and work for a better community life, and on out to the national life of the people.

We women know that children get their outlook on life from us, without a word being spoken! We know that religion is learned early. It is not taught—it is caught by the children observing their mothers. Thus they learn attitudes toward other people, toward the community, toward food habits. Between the ages of 3 and 5 we all learn more than at any other period in our lives. As so this young woman on our platform has a truly creative role to play in developing the citizens of tomorrow—tomorrow which begins today.

How are we going to begin to reach this woman in the village, and start the process of change? Education can be made lively and interesting as well as instructive. During the last ten years we have tried educational puppetry, giving a new twist to an old Indian art form. The puppet has no caste, he has no named religion, he is neutral and therefore talks to all people, jokes with all and impresses upon all need for new choices. The puppet has courage to talk about controlling the size of their families, about the kind of vegetables that give more protein, about many matters that lead them into weaving a new life pattern. The puppet is television come alive!

Puppets, which we understand originated in ancient India, make a perfect drama for our people. Dramas are supposed to be coming to us via satellite TV, but I confess I would hesitate to see TV as it comes to us in the western world, with violence and greed so dominant, that children so young they can scarcely walk are demanding a toy gun to play with. We hope this kind of drama will never come into the life of the Indian village, that the creative possibilities of the television will not be overshadowed in the eagerness to display its technical wonders.

I may tell you that we are working on an idea that could bring an amazingly simple little machine into every village—a machine that can use the techniques of puppetry for social

education. Literacy, I repeat, is basic education. Literacy is social education. Literacy is developing human beings who will themselves change society for the better. And who but woman can change society more humanly, more effectively and more helpfully for the future generations? It is for us, the womanhood of the world, to take our place as creators of the new world society, for as Vinobaji said, "Education is character building." Woman thus will develop the capacity for faith in herself, because faith in her own particular and vital capacity will change her outlook and in time will change society.

Let us put our hearts, our health, our hands, and our heads to work now. I believe that this widespread changing pattern will come from women and men who care. The world seems divided between those who care for others, and those who do not.

There is really nothing new. It has all been said before, and I believe we know what must be done. It was once said rather beautifully by Edwin Markham :

We are all blind until we see  
That in the human plan  
Nothing is worth the making  
That doesn't make the man.

Why build these cities glorious?  
If man unbuilt goes.  
In vain we build the work,  
Unless the builder also grows.

Shall we give new purpose to the human plan? For our sister,



## WHAT POLICY CAN WE ADOPT?

R. P. MASANI

ATTENTION in India is at present focussed, and rightly, on the more urgent aspect of the problem, namely removal of illiteracy. But in spite of the increased interest evoked in this department of national service, in spite of the growing number of volunteers coming forward to organise and run literacy classes, in spite of the grants-in-aid received from the Provincial Governments, it will take years before even half the population of India is freed from the shackles of illiteracy. What, then, can be done to reach the goal within five or ten years, or within, at the most, a generation? Dr. Sarvepalli Radhakrishnan has suggested that there should be legislation making it obligatory on employers of labour to maintain classes for the education of their workmen. As the last resort, an appeal to legislation has much to commend it. But it is not known whether it is intended that the proposed legislation should also provide for the compulsory attendance of workmen after a day's hard work or during the hours of work. Moreover, what of the numerous other illiterate men and women beyond the reach of the employers of labour and, therefore, outside the purview of such legislation?

### *What Policy can we Adopt?*

Let us consider what concerted voluntary effort may achieve, supported by the educational authorities in each centre. In my opinion three essential preliminaries must be satisfied before great strides forward can be taken towards the extension of adult education :

- (1) there must be a general demand for such education;
- (2) voluntary effort must be forthcoming to satisfy the demand to sustain the movement; and
- (3) government and municipalities should be prepared to provide the maximum amount of funds which can be rendered available, particularly, for such areas as are able to get adequate voluntary service.

The structure of adult education we aim at rearing should rest not on compulsion but on a lively sense of fellowship and service. Every educated citizen, man or woman, must be taught to regard it as his or her sacred duty to co-operate in this great task.

The best way, in my opinion, to secure such co-operation is to make schools, colleges, and other educational institutions in the country, centres for social service, with adult education in the forefront of their programme. If the Conference were to send out a few missionaries to preach the gospel of such service to the teachers and the pupils of such institutions, the response, I feel confident, would be heartening. It should be impressed on students of both sexes that knowledge is not an end in itself but only a means of social service, and that they should come forward in greater and greater number, to pay the debt they owe to society, for the boon of education they have received, by taking a hand in the education of the vast adult illiterate population of the country. If they cannot do more, they should be shown how they could attempt at least to educate their ignorant relations and friends.

There is a historic illustration I have in view of such voluntary effort in connection with the movement for the education of girls in the Province of Bombay.

The early Elphinstonians found themselves living in an age of ignorance and submerged womanhood. For men there was little at home to inspire or cheer. On many an occasion the educated youths of the day had read papers and passed resolutions on the necessity of educating women, but nothing practical had been achieved. On one memorable day, however (August 24, 1849), the author of a paper read before the Students' Literary and Scientific Society, Behramji Khurshedji

Gandhi, made a fervent appeal to the members of the society for action.

"Let every student here present, use his influence with the members of his own family to get one pupil at least."

"Yes" responded scores of voices.

"Let us teach the students ourselves, and show that we are in earnest."

"Yes, yes!" exclaimed all.

A resolution was there and then adopted by the meeting for opening experimental schools. There was no appeal for funds; several members volunteered to act as teachers and others offered apartments in their homes for opening schools. In those days of orthodoxy, it was most difficult to get parents to send their girls to schools, but within a couple of months the volunteers were able to run three Hindu and four Parsi girls' schools with 24 Hindu and 44 Parsi girls on their rolls. For a long time, those students continued their selfless labours with single-minded devotion until regular societies were formed with funds to conduct the schools with paid teachers.

The foundations of female education were thus laid in Bombay by voluntary effort. Can we not stir the young men and women of today with the same ideal of service to uplift the illiterate men and women in their neighbourhood? Many of them have already splendidly responded to the call in various places. We should now make a countrywide effort on an organised basis. With the co-operation of the authorities of schools and colleges, we should aim at converting every school or college into a social centre, or rather a club for the adult population in the neighbourhood, particularly, for parents and relations of students and teachers.

### *Three Categories of Adult Education*

The ultimate object of such activities among the non-literate must be to create in them a longing to acquire the key to the sealed book of knowledge. Opportunities should therefore be freely given to them to acquire the skill to read and write. But we cannot stop at literacy. The mind-hunger grows after literacy. That hunger must be satisfied, or else the literates will lapse, as is our sad experience, into illiteracy. There are literate thou-

sands who need assistance to enable them to go on growing intellectually. I would classify them into three groups.

First, those who may be called literate but who need general enlightenment and a widening of their outlook just as much as the illiterate. They have to be induced to take advantage of the centres similar to those advocated for the non-literate adults, centres where they may acquaint themselves with the world they inhabit, and learn how to enrich and enjoy life and how to use it to the full in the service of humanity.

Second, the educated or so-called educated classes who are interested in the study of cultural subjects such as art, music, science, literature, or civics and administration, and who are eager to invest their leisure in the pursuit of knowledge, and to acquire such knowledge for the sake of knowledge. For them numerous clubs, study circles, and discussion groups and classes will have to be organised and in setting up organisations, we would do well to draw on the experience of promoters of adult education in Europe and America. I believe, in India the Y.M.C.A. was the earliest in the field. The Bombay Presidency Adult Education Association, which is doing more intensive work in the same field, has now the experience of about nine years' working of the classes for such cultural courses, six years' experience of its own classes and three years' experience of the activities of the work of volunteers, pioneers who paved the way for the formation of the Association. The cultural classes, the popular science classes in the vernaculars and lectures organised under the auspices of the Association on subjects of general interest have drawn steadily increasing audiences. Several adult students have been with the Association right through and have taken one course after another. There are not a few women among them, and their age varies from 20 to 60 years.

Third, those who for one reason or another were unable to join the university, but are anxious to have university education. For them we have to organize, or move universities to organise courses leading to university diplomas and degrees.

### *Methods of Adult Education*

There is one point in regard to methods to which I should

call special attention. It is undoubtedly necessary to think of improvements in the methods of teaching how to read and write and the preparation of new text-books suited to the requirements of adults. But nothing creates greater interest in a subject among young and old alike as discussions and debates. The ancient Greeks and Romans have familiarized us with the use of the forum as an educational agency for the training of people in citizenship. The credit of being pioneers in civic education belongs to the Greeks. Having enunciated the doctrine of the chief good, Aristotle discussed the methods by which his audience could be trained to pursue it. Before him, however, the ancient Iranians had actually conducted Institutes for the Adult Education of a definite type. An interesting account of those Institutes has been given by Xenophon in his *Cyropaedia*:

In every Persian city, is a free square, from which commerce and industry are rigorously excluded, and which contains the palaces and the chief municipal buildings. On one side is the school for the children from five to sixteen (up to five they live at home in the nursery), on the second, the institute for youth from sixteen to the full manhood of twenty-six, on the third, that for the man of mature years, on the fourth, that for the elders who are past the age of military service. The curriculum is remarkable; there appear to be no lessons, but only debates and 'trials' dealing with the practical events of the school life and conducted under the presidency of an appointed elder. These occupy the greater portion of the day; the rest is occupied with riding and shooting on the campus.

The trials in which the pupils took part were not imaginary displays but real actions for theft, fraud, assault, libel and ingratitude "the crime for which, in general there is most odium and least legal remedy".

I commend this curriculum of studies for the consideration of organizers of adult education, particularly the methods—debates and trials. Education in those days had its roots in religion. The prophet of Iran taught that man's mission on earth was to be God's comrade-in-arms to resist and rout the forces of evil and to be His co-adjutor in spreading His goodness and

making the world habitable than he found it. To be His comrade one must be like Him and be able to do good deeds like Him. Charity was one of the good deeds specially commended, and charity consists not merely in satisfying the physical wants of the needy, but also in ministering to the intellectual, moral and spiritual wants of our fellowmen. According to the Parsi scriptures, whoever from the little knowledge he possesses gives knowledge to others offers a love-service more acceptable to God than he who, though he knows more, yet does not benefit or help deserving persons. May it be given to each one of us to render such love-service, however limited may be our capacity for it!

Our difficulties are, at the moment, enhanced by the disastrous conflict now raging in Europe. Our hopes for ushering a new order of goodwill and peace rest on adult education. Yet we see the very countries in which such education has made great progress lapsing into barbarism. But, however disheartening the present situation may appear to be, let us not forget that the world belongs to the catholic, all-embracing creed of human unity, the religion of humanity. Let us not mistake the eddies for the stream. Let us think not of the present and its passing phase, but of the times which are yet to be, when men may rise on stepping-stones of their dead selves to higher things.

Come, my friends—

Souls that have toiled and wrought and thought with me—  
'Tis not too late to seek a newer world.'

## ADULT EDUCATION FOR THE EDUCATED

RANJIT M. CHET SINGH

IT IS A matter for thankfulness that the country thinks now in terms not merely of Adult Literacy but of Social Education. If this represents a measure—as I think in some ways, it does—of our progress in the appreciation and consciousness of the human values of adult education it is a matter for satisfaction. I fear, however, that the narrower conceptions of adult education and the clap trap connected with the so-called campaigns, some of which proved a snare and delusion, still tend to persist and we have yet a long way to go before we (our administrators and those who guide and mould public policies and we as a people), come to believe in the true significance of adult education.

### *"Finished my Education"*

A hard-dying but pernicious heresy seems to underline our thinking about education. It is that education is a matter of the earlier years of life. How often do we hear such remarks as "I finished my education in 1945" (or whatever year it was); "Mr. A. completed his education 7 years ago!" What people have in mind is that they ceased to be whole-time students in a given institution at a given time. But life is meant to be little but an age-long pilgrimage of learning. As we grow, our capacities of understanding and discernment become sharper and more comprehensive. Begtrup has pointed out in writing of Denmark:

Experience proves that the same amount of information which it takes the half-grown youth—dozing on the school forms—3

to 5 years to learn, can be acquired by adults, who are keen on learning and who have done practical work, in the space of 3 to 5 months.

This is not surprising, of course, for we all agree that a person with some familiarity with a subject turns to it with greater interest than a person who has no knowledge of it; and further that a study of theory and practice together gives us lasting knowledge. Professor Ernest Barker has forcefully reminded us that "Men educate themselves for citizenship by what they do to educate themselves when they have ceased to be educated by others." And this is only one side of an important but alas neglected educational truth. There are some studies which can benefit us only in maturer, or shall I say the maturing years of life. Several years ago I read what Aristotle and Newman have taught us about the study of certain subjects being suited to the later stages of life. But then I did not apprehend their import so fully as I do today when in my own life-journey, I have begun to look forward to the half century year-post. I agree more fully with Professor Barker today than I had the capacity to do when, several years ago, I read the following: "Before you can really study the theory of good and evil in ethics, you must have felt their tussle in your own conscience. You must have realised in your own life the existence of moral problems. Similarly before you can really study the theory of right and wrong in politics, you must have undergone some sort of political experience. You must have felt what it is like to be confronted with some sort of political issue; you must have wrestled yourself, in some way, with the problems of conduct and organization which arise in human societies."

### *Citizen's Choice*

*Zindagi ki nabz hai betabi-e-josh-e-amal  
Sun kisi zinda ke munh se dastan-e-zindagi*

The very pulse (essence) of living is the impulse to creative action. To learn the meaning of living you should listen to the life story of one who is truly alive. This we must know applies to the age long process of education. The educated man conti-



nues to be educated every day of his life. It is the dull and the dead whose education stops. And conversely those who cease to educate themselves become dull and live only as dead men!

### *Adult Education for the Educated*

This brings me to what I wish to emphasize particularly as deserving of our consideration for the next few years. I wish to suggest that while struggling to evolve a programme for the mass of our population we should also give some attention to the problem of the education of the so-called educated.

In the first place we should definitely press for schemes of Continuation Education which would provide facilities for the maturing of the talents, both mental and motor, of those millions of our young people who get absorbed in the struggle for making a living while they are still in their middle teens. Evening classes with a vocational bias, as well as more definite provision for imparting a knowledge of economically gainful skills should be made available on a wide scale. Polytechnics, commercial and technical institutes and handicraft centres should be opened in the evenings with facilities for recreational corporate activity. These should be organized to give professional or vocational help in the definitely educational atmosphere. Not only large cities but towns of 5 to 10 thousand people should have these houses of learning which would never ignore human and cultural values. For education is atmosphere as well as instruction, as Livingstone reminds us, "It is not a assemblage of piecemeal acquisitions and accomplishments but the formation, largely unconscious, of an outlook and an attitude."

There is a certain vulgar ostentation in many so-called "educated" homes—homes from which our Secondary Schools and our Universities draw their students. I must confess to a frequent feeling of disgust when I meet parents, guardians and relations of students! In the presence of innocent youth they announce with vulgar boastfulness that the youth A, B, or C "is very clever" and go on to quote some of the fads that the clever one may have. We need to help to develop wise love among parents which refuses to surround their offspring with the luxuries and vulgarities of modern life, which sets standards of restraint and frugality, of integrity and of simplicity. Parents,

all too often, while doing lip-service to high standards and professing allegiance to moral values, demand "exceptions to the rule" and plead for the ignoring of the claims of equity as a special case. Of exhortation we have enough in India. We need to promote the systematic study of character and personality, both psychological and social, among the people. To this task we need to turn our attention as soon as we can.

Let us not imagine any more that ignorance and stupidity is the monopoly of the illiterate, and let us put away that air of superiority with which we tend to approach this whole task of adult education. Let us go forward in faith and with zeal which comes of believing in the Right of all Men and Women to have opened to them the door of Opportunity and Light.

## DEVELOPING A CONSCIOUSNESS OF SCIENCE AND TECHNOLOGY

A. RAHMAN

IN THE WAKE of events of 1857, when the country lay conquered by the British, and the traumatic shock provided by these events, some heart searching may have gone on amongst the educated people of the country. Some clue to it, and the trend and direction of the thought, is provided by a poet of Delhi—Hali (1837-1914). He, in his long poem called *Musaddas*, discusses the causes of the decline of the Indian civilization and the strength of the European civilization. His emphasis on science and technology is most significant particularly when contrasted with the reaction of contemporary British poets to science and technology.

Some of his verses are paraphrased to give an idea of what he has in mind.

He says, in effect, that learning has decayed to such an extent that the guesses of the ancients are now sacred texts. Scholars hardly know anything but a few scraps which have reached them from past generations. Their teaching is but parrot repetition and they expect to make the next generation like themselves. The followers of the philosophies of Shafa and Mujasta, of Aristotle or Plato, are like the ox yoked to the oil-press which goes round and round without making any progress.

Talking of the effects of the decay of this knowledge on social and economic life, he says that, even if, we (Indians) want to stitch a cap for ourselves, we have to go to the West for some cloth and the needle. We are dependent upon others for everything, in the wake of "mechanics", as it were uprooted.

If the goods from the West do not reach us the craftsmen and traders have nothing to do. They are all dependent for their livelihood on others.

And in memorable lines he describes the role and power of science by saying that, it is a precious jewel tested as yet by no one, all its functions being thus a matter of belief, and its great powers still hidden. But now the ocean and the earth itself are all proving that science has the power of the hand of God. (According to Muslim mythology God created the world with a movement of his hand.)

Science, says Hali, has levelled the mountains, made oceans a market-place, and turned the stationary stars into planets. It has used steam as a source of power and given to robots the power of man:

It has enabled us to use coal as fuel, to make planes travel through the skies; it has imprisoned sounds into moulds and forced earth to bring out its treasures. It has made lightning the messenger of man and enabled him to fly without wings.

Science is the builder of civilization, the spearhead of progress, an instrument in the hands of craftsmen and a weapon in the hands of fighters. It has humbled the brave and lion-hearted.

Hali ends up by saying that a nation which desires labour, considers professions and crafts as low, and trade difficult proposition, or a people which seeks easy comforts as well as respect will meet their doom tomorrow, if not today. And finally, that it is the lesson of the sacred book (The Holy Quran) that humanity is one, and the help and sympathy of one man for another is alone the faith, religion, prayer and service of God.

This early consciousness, for modern science and technology, could not be further developed and permeated to various sections of society for various social and political factors. Chief amongst the latter was the decision to use English as a medium of education and the consequent restriction of science and technology either as a mere academic discipline or restricted to

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But unfortunately, he goes on, the results of (modern) Western science and learning, which have been before us in India for the last hundred years cannot be understood because of prejudice, which prevents us from seeing the truth. We are so ensnared by Aristotle's methods that we have no faith in our own vision.

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He wants to deserve them, experiment with them and prove them. This attitude, moreover, has spread during the past century or two among the general public. Though it began with the scientists, it then spread to the allied professions and the "mechanic arts", so that it is impossible to talk about the political consequences of science and refer only to influence the scientists. It is the modern factual and objective way of thinking, which the scientists stimulated, that has worked on our political life indirectly, by way of the general climate of informed opinion.

A general climate of informed opinion is vital in a democracy to make it possible for the representatives of the people to press for and the government to take any long range measures or to bring about any major social changes, necessitated by social requirement or economic considerations.

Take for example the question of family planning. The question before an uneducated half-starved person is—should he have more children to earn for the family, and later at least one of them is able to look after parents in old age, or to invest in learning a new technique to better the situation. The former is supported by traditional experience while the latter requires a new faith, in technique, science and in self. The same applies to a farmer with some money—should he invest the money in buying gold ornaments for his wife (so that these could be used in times of need and while they are there give him the necessary sense of security) or in buying new machinery and fertiliser for the next crop.

Another example poses still more sharply the types of problems which crop up and emphasizes the need of generating science consciousness.

According to a report, (*Economic Times*, January 15, 1969, p. 1), dated Bombay, January the 14th, 1969 :

A fabulous Kotichand Mahayagna to propitiate the gods of war will be performed in mid 1969 near Rajkot at a cost of Rs. 10-12 crores. This is equal to the cost of a huge chemical or Engineering Unit.

Going into sacrificial fires that will blaze for 21 days will be one lakh maunds of rice (costing about Rs. 9 million).



social and economic policies of the foreign rulers.<sup>1</sup>

The use of English as a medium of instruction-disrupted the translation movement which was slowly growing-up through the patronage of science societies, native Masters Association, Anglo-Vernacular societies. These societies, mostly established in cities where British cantonments were established, were concentrating on translation of scientific and technical literature from English to Urdu and Hindi and possibly other Indian languages. These translations, in the course of time, would have generated a new climate and outlook by making available to the craftsmen and others new knowledge to develop new crafts and technologies on the one hand and giving them an urge to *know more on the other*.<sup>1</sup> Just as it happened in the West, where the growth of science and technology coincided with the growth of various European languages.

An interesting feature, therefore, in India is the sharp break between the new knowledge and the growth of languages. The latter continued to be deeply involved in the medieval knowledge in the framework of its terminology as well as the conceptual outlook. Consequently, if one looks at the content of the various adult education movements and programmes one would notice not only the continuation of the medieval attitudes and outlook but the latter being further strengthened through the various literacy movements and campaigns, instead of new knowledge and new outlook being generated.

In contrast to what was happening in India, one observer of the American Scene says :<sup>2</sup>

For I am interested in the influence of our government institutions, not of any particular scientific method, but of an attitude that scientists of all descriptions have shared, by contrast with politicians, clergymen, and lawyers. The scientist does not appeal to the precedent or take things on faith.

<sup>1</sup> For a detailed discussion of some of these aspects see, *Science and Cultural Values in India*, New Orient, December 1960. *Science and the Human Conditions in India and Pakistan*, Rockefeller University Press, 1968.

<sup>2</sup> *The Politics of Science*, edited by William R. Nelson, Oxford University Press, 1968, p. 7.

The operation of democracy essentially means, the transfer of what Weber<sup>3</sup> calls "elite of political culture" to "mass political culture".

The demands being generated through the functioning of democracy, are for more schools, hospitals, roads and other facilities which are created by modern science and technology. These demands are however, expressed in the context of medieval attitudes and outlook—on the regional and communal needs, affiliation. Consequently, in order to shift the emphasis from the regional and communal aspiration and to fulfil even part of the requirements and aspirations a new outlook and attitude is necessary. People, who make such demands, have to be made to realize the change in outlook and attitude which are required, and what they themselves have to do in order to realize their aspirations and meet their needs.

How could people be made to realize this?

Generally three methods have so far been followed—social reform, political action and enactment of laws. The adult education movements have heavily tried to propagate to people, through books for neo literates, and now through mass media, these ideas through appeals of compassion for humanity, in the name of justice and making people aware of their rights. This has done some good but not much as would be evident from the experience of India in the case of untouchability. What this sort of approaches leave out is the role of scientific and technical element in the education and regeneration of life, to give man confidence in himself and a faith in future. It may, therefore, be worthwhile to mention in some detail what it actually involves.

The application of scientific knowledge enables us to do away with a number of professions being exclusively the domain of Harijans at the moment, such as sanitation. A modern system of sanitation is within the possibility of even a country like India. The fact that it has not been applied even in Delhi completely 20 years after independence indicates our own limitation of efforts in carrying through a possibility to the realm of reality.

Secondly, in areas and professions, such as those of leather

<sup>3</sup> "India: Two Political Cultures" in *Political Culture & Political Development*, edited by Lucein W. Pye and Sydney Verba, Princeton University press, 1965.

3.5 lakh of maunds of til (Rs. 9 crores), 25,000 maunds of ghee (Rs. 1.3 crores) and 50,000 maunds of barley (Rs. 10 lakhs), assuming, of course, that the units are expressed in Bangalee maunds.

The sacradotal duties will be performed by 1,25,000 Brahmins with Shri 1008 Lakshman Chaitanya Brahmachari Maharaj Shri Kashiji as a high priest. He is the same veteran who had organized a Lakshmichandi Mahayagna at Sihore, Gujarat last year.

To give an idea of scale, it may be stated that the Council of Scientific and Industrial Research, which controls about 35 national laboratories, has a budget of about 19 crores!

The question which poses itself is : how to create a different attitude amongst the people to enable them to engage in different types of activities, and direct their energies in different channels in order to change and modify their lives ?

India has a total population of about 511 million (about, in view of the fact that no sooner a figure is put down there is an addition to it!) of which roughly 80 million are literate and 2 million educated. Of those who are educated about a third or a little over third have had some training in science, i.e., some familiarity with it. In other words the small scientific community which exists is submerged in a vast ocean of illiterates and half-literates and is continuously subjected to social pressures from them and there is some indication that instead of becoming pace setters they have begun to succumb to the pressures generated by old outlook and attitudes.

What is required, in this context, is not merely more capital technical equipment, essential as it is for economic growth and national development, but to change the traditional society, through the change in outlook and attitude of people, and to bring about a total social transformation. Social change means transformation in the habits of people, reorientation of the age old values regarding work, prestige, position, power; removal of the social prejudices and remoulding of the very rhythm of daily life. This cannot be done merely by popularizing science in the 19th century sense, but making science a part of total consciousness of people, by making it a part of social virtue.

removed the earlier barriers by confirming that the group of one caste, social or religious group is not different and could be and is being used for others, without any difficulty or harm provided it meets certain biological requirements. This should dispel any biological and physiological barrier to intercaste or inter-communal marriages.

These examples suggest very clearly what the creation of scientific and technological consciousness would involve at various levels, and once pursued what it could possibly help in achieving. The latter cannot be achieved by merely giving facts to people. The facts as they are cannot be assimilated as people have different conceptual frameworks or they have been used to having two compartments, where the outlook and new knowledge are kept apart without any interaction. The creation of scientific and technological consciousness really means interaction of modern knowledge with the old and the creation of a new outlook and attitude which looks to future instead of the past. It would also mean that the rising aspirations of the people would be linked up with new attitudes and inspire a new confidence in them to do things for themselves, in other words, releasing their creativity and directing these into channels in which they would like it to be directed.

This is what the adult education schemes and programmes should do rather than be a mere passive literacy programme or reinforcement of an antiquated medieval attitude and outlook.

workers, the stigma is similar to those of night soil removers. It has been amply shown by the work done by the Central Leather Research Institute, Madras, that work could be made less abnoxious by the use of technology. Further, the use of technology while it reduces the cost of production increases the value of the product thus enabling the workers to improve their economic conditions. The better returns and improved economic conditions would make it possible for workers to not only better their living conditions but also enable them to get necessary education and other facilities denied to them so far. The application of newer technology would also help to remove the stigma of their being inferior people with low intellectual capabilities.

Thirdly, science could also do much by throwing light on areas of our prejudices. We know little, at the moment, as to how these prejudices were formed, what was the knowledge or experience which led us to the social conclusions we have inherited as social codes and how these have been developed or modified over the years. There are layers and layers of dust which prevent us from seeing the core and getting a satisfactory answer to this question. While proper knowledge is lacking there is no dearth of apologists who attempt to project modern knowledge to justify old practices.

The way science could throw some light on social codes, by giving an added dimension to the understanding of the problem, would be evident from the few examples discussed below. It may, however, be added that what is said is plausible; only detailed research may prove it or throw additional light on the area.

We often hear the phrase that *Rajput blood*, or *Arab blood*, *blue blood*, or *pure blood* runs through the body of an individual. These ideas are based on the biological knowledge as was developed in antiquity. According to these ideas each caste group or geographical group etc., possessed blood which had certain distinct properties. The latter could be continued or developed through marriage, within the caste or group.

We now know that the blood of caste, social or religious groups is not different. The difference on the basis of blood groupings or rhesus factor are common even within one group. Further, the extensive practice of transfusion of blood has effectively

the Centre and in the States. But we all can get to know, pay, we should and must try to get to know, something of the problems that members of these representative bodies and the Central and State governments have to grapple with. Otherwise how can we—the ordinary citizens, the electors—form a balanced judgement upon their performance of the task the Nation has entrusted to them? it is necessary to emphasize again and again that the success of democracy depends upon an informed and intelligent public opinion. Enlightened public opinion is not only a good thing for the citizens but for Government, Parliament and the whole of our democratic institutions from State Legislatures down to the little village panchayats.

Let us make no mistake about this. It is not only upon Government and Parliament that the concern for the lives and liberties of the people rests in a real democratic society. It would be a bad thing for us if it were. For it would mean concentration and control of the power in the hands of a few which ultimately leads to totalitarianism. We rightly dread the thought of totalitarianism in any shape or form. But it is essential to realise that unless we consciously and clear-sightedly plan for democracy and freedom totalitarianism will certainly overwhelm us. If we really believe in the democratic way of life and if we are to achieve this in all its fullness, it is imperative that every grown man and woman among us shall play a creative and constructive part in the building and maintenance of our community life and in the control of our national and international affairs. *Can we say that every man and woman in India does so at present? Or is capable of doing so?* In fact, past experience has shown that even among the well-educated citizens very few play any real creative or even active part in the government and direction of our affairs.

In a democracy, we cannot afford to have mere subjects—passive, indifferent, ignorant, idle individuals. The members of the democratic society must be citizens and citizenship is possible only when the individual is equipped with a knowledge of the nature and functions of the State, the working of the democratic machinery and the rights and duties of citizens. It is also necessary that he must learn what his nation is and what it stands for in its past history and literature, and what is its place among the other nations of the modern world. He must

## WHAT CAN ADULT EDUCATION DO FOR OUR DEMOCRACY ?

N. V. GADGIL

INDIA IS A sovereign democratic Republic with a parliamentary form of government based on universal adult franchise. Sovereignty rests with the people to whom the executive authority is ultimately accountable for all its decisions and actions through their elected representatives in the Union Parliament. With the experience of the general elections and the working of democracy during the last two decades, the natural inclination of the vast majority of citizens—even well educated citizens—seems to be to think that the elections being over and a new Parliament elected it will manage their affairs for them and they could leave it to get on with the task.

The Parliament has to deal with many complex and bewildering problems both on the home front and in international affairs. It is no doubt true that these problems are the immediate concern of the Government and Parliament, but that does not relieve the people of their responsibility. Whatever else it may mean, democracy does not mean that any of its citizens can be content to let other people do their thinking or shoulder their social and political responsibilities and duties for them. It must be borne in mind by the citizens of a democratic state that in a real democracy the responsibility for doing his own thinking rests upon each individual. As a citizen he must make his contribution to the best of his ability, to the service of the country and the community.

Not more than a few hundred can be members of the Lok Sabha and not more than three thousand can be members of the Vidhan Sabhas. Still fewer can aspire to be Ministers at

and women. But, like a machine, if its effectiveness is to be maintained unimpaired, democracy must be kept in proper working order. There is only one way to learn democracy and that is to practice it.

The trade unions, the various co-operative societies, the local authorities, and many other free voluntary people's organizations in different fields can contribute enormously to our economic, social, physical and spiritual well-being; and in carrying out their administrative functions they provide an opportunity for considerable number of citizens to render a very useful form of social service. They are not run for us, they are examples of self-government. They are not remote, mysterious entities deciding what is good for us; they are ours to shape as we will, subject to our not impinging upon the rights of others. Surely all these must be accorded an important place in our democratic way of life; and they must be geared to the general movement of educating the citizen. All this is urgent if we are to withstand the challenge of forces which threaten to destroy democratic institutions and bring into question their social value. / This means that it is somebody's task in our society to create a widespread realization of responsibilities as well as of rights and to help people to equip themselves for the wise exercise of both. That job falls into the field of adult education, which I consider to be the crown of the educational system. /



know the economic, political and international conditions on which his nation's efficiency and well-being depend.

{ To avoid a fatal drift to totalitarianism and to place our democracy on a solid basis our task must be to enable all the people of this country to rise to creative and constructive citizenship, so that together in a spirit of co-operation and partnership the people may work out the democratic ideal in the whole structure of our nation.

We are not at present fit to do so. One of the biggest obstacles in bringing about such a development rapidly is the alarming extent of illiteracy and ignorance in our country. We are making serious efforts for the extension of primary, secondary and university education. It is, however, deplorable to think how much time we have lost already by leaving the vast mass of our population without any education at all! We cannot afford henceforth to neglect this error.

But the results of such efforts cannot in the nature of things do much to influence the course of events during the next twenty years. Even if widest and most generous facilities for the education of the young were to be carried out at top speed it would still be from ten to fifteen years before the first young people who had materially benefitted from the new order in education would begin to exercise an effective influence in the direction of our national and international affairs. Such measures therefore are limited in their immediate influence; they will affect those who are now children, but without adult education they will not touch anyone older. Therefore, the fullest possible opportunities for adult education must without delay be made available for all. This is a first priority.

In providing facilities for adult education, the nation in some measure makes amends to those who in their childhood were deprived of formal instruction. We, therefore, have a special duty towards those sections of the population. The breadth of outlook and vision which characterizes the well-informed citizen can come only through a steady and continuous process of adult education.

So let us get things straight. Democracy is not something which comes merely by turning on the right tap or lighting Aladdin's lamp. It is also not something devised by clever people. No, it grows from the upward strivings of ordinary men

and attempt to provide for healthy norms of social conduct.

The *Varnashram Dharma* although no longer an article of faith for the broad masses of the Indian people has the weight of history behind it and because of it the Indian mind is perhaps obsessed with caste. Concepts of caste have seeped into other Indian religions which do not theoretically concede it. Society, to the Indian mind, appears to be obviously a system of castes. To make people free of this obsession, an explanation of the system as a social phenomenon, related to a particular milieu, is necessary. The history of the Indian society has phases in it when the caste system was merely functional in its character and was consequently not rigidly vigorous in its operation. Adult education should take on an intensive programme which would bring out in clear terms this functional character which the caste system served and make clear its unsuitability in the present conditions.

Another reason which helps the perpetuation of the caste system is the absence of common cultural norms and practices in the Indian society. Because there has been little intercourse between different castes, each has developed its own cultural preferences and tastes. There is also the problem of disparity in the cultural development of different castes. Adult education will have to devise programmes of activities which will bring out the common cultural traits among the various classes and reduce the disparity in the cultural levels of the different castes. Religious rituals, for instance, differ among different castes. It may not be possible, though desirable, to do away with rituals altogether. What may be attempted is to ensure some uniformity in their observance so as to dispel notions of inequality.

That adult education in India has been given the specific name of social education is not without significance. A survey of the history of the movement will indicate that the movement was conspicuously concerned for the most part with instilling in the general mass of people certain values which would lift individuals out of the narrow grooves of sectarian thought and provide them with a societal perspective.

A fundamental task now awaits the social educationist. Doubt in the public mind about the caste system is vague and nebulous. Ruling ideas are those which decry it. It is for social educationists to stimulate people to question the validity and usefulness

## SOCIAL EDUCATION AND SOCIAL VALUES

S. C. DUTTA

OF THE problems that face the Indian society today, the most stubborn one is that of its antiquated social institutions. Whatever justification the caste system might have had in the past, it is now considered to be the aberration of a rational social order. As a social system, it is iniquitous and prohibits the release of human resources for common social objectives. As a system of social values it is even more disastrous; it does not permit concepts of universal social objectives and warps perspectives of civil and political obligations. Civic and political power, instead of being directed towards social good, tend to corrupt; for sectarian ambition constitutes the criteria of political judgements and decisions and not considerations of the social good.

Social scientists who have discussed the origin and utility of the caste system have pointed out that the system is not merely no longer useful to India but is definitely inconsistent with contemporary social needs. They also point out that the economic background in which it had originated does not exist any longer in India and that such forces as had preserved it, despite its incongruity, are yielding to forces which operate to dissolve it. Social scientists feel that under the circumstances the battle against the caste system is to be fought on the plane of the subjective factors that sustain the system. In other words, the emphasis at this juncture is to be on education, more specially on adult education which would enable individuals to discard what is useless and build what is useful. Concretely, adult education will have to perceive the emotional and cultural background which provides sustenance to a pernicious social system

A persistent malady of the Indian mind has been the diversity between principle and conduct, between theory and practice. Perhaps a reason for this has been that socio-economic compulsions have warped the moral aspirations of the masses of people. Community development aims to remove those compulsions. It is for the adult educationist to restore wider intellectual horizons and broaden moral aspirations. It is the awareness of this great task that should guide the adult education movement. I am confident that the movement in India is sufficiently developed and will be able to play the role history has allotted to it.

ness of the caste system in the present context. They must help the public mind to understand why the caste system is being decried and make it possible for the issue to be discussed without violence and bloodshed. The social educationist has the means at his disposal and needs only to bring his thought to bear on the problems. At any rate he has to be clear in his own mind and his action and programmes must reflect this consciousness about the caste system.

### *Social Education for a New Culture*

The role of the adult educationist thus forms a complete pattern. He will assist the establishment of a pattern of social behaviour and practices of certain social values which will enable people to progress and establish a society based on equality of opportunity and freedom of thought and action. He will prepare the human mind to absorb technological changes necessary for such a society. He will, in short, assist the development of cultural requirements of a new society that is being evolved in the country. To repeat a hackneyed but significant phrase, he will be harbinger of a new world order of free and happy people.

In this sense the adult education worker has perhaps a much wider role and because of it, a difficult but creative one. His activities have to cover every aspect of human life, to discover incongruities between one aspect and another, and develop harmony through an integrated approach. Thus the role of adult education in moulding the minds of mankind is exacting but thrilling. We should regard ourselves as fortunate that we are partners in this exciting adventure.

How will the adult education worker equip himself to do this? Primarily, he has to develop an appreciation of the magnitude as well as the ethos of the entire process in which he has the role of a catalyst. More than that, he must regard himself as a part of the process and subject to the same logic the course of which he is attempting to alter and give direction. He must accept the same code of conduct, in both his personal life as well as in his relationship with others that he would like to see adopted in society. If a true democratic spirit is behind the movement he must manifest that spirit in his life, in his dealings with the colleagues and with those who come in contact with him.

## SECTION THREE

### Adult Literacy

On the shores of Bharat  
Where men of all races have come together  
Awake, O my mind  
Standing here with outstretched arms  
I send my salutation to the God of Humanity.  
None live forever, brother. Keep that in mind and rejoice  
Beauty is sweet to us because she dances to the same  
fluting tune as our lives

Knowledge is precious to us

Because we will never have time to complete it.

*Rabindranath Tagore*

I am now attending to people's affairs at all places . . . I  
consider it my only duty to promote the welfare of all  
men.

*Inscription of Asoka*

It is said of the men and women for whom Shakespeare  
fashioned his plays that less than one in a hundred could  
read or write. Are Shakespeare's plays for illiterates? Are  
people in Indian villages who are steeped in the Maha-  
bharata and the Ramayana, or who can play or dance or  
sing the traditional themes, to be considered ill-educated?

These are riches that only fools (sometimes learned fools)  
would under-value or put aside. It is to be hoped that the  
changes associated with technology and newer forms of  
communication will never destroy such a rich heritage.  
But other people have lost much of their popular culture  
and India's educational leaders should unite to defend  
and give it new life.

But there is no conflict between the many-hued forms  
of people's culture and the need to learn about food, and  
health, and family care, and managing a village, or managing  
the country. A man may have all the ancient wisdom and

## THE HEART-RENDING REALITY\*

RABINDRANATH TAGORE

THIS WAS THE first time Gora had seen what the condition of his country was like, outside the well-to-do and cultured society of Calcutta. How divided, how narrow, how weak was this vast expanse of rural India—how supinely unconscious of its own power, how ignorant and indifferent as to its own welfare! What gulfs of social separation yawned between villages only a few miles apart. What a host of self-imposed imaginary obstacles prevented them from playing their role in the grand commerce of the world. The most trivial things looked so big to them; the least of their traditions seemed so unbreakable. Without such an opportunity to see it for himself, Gora would never have been able even to imagine how inert were their minds, how petty their lives, how feeble their efforts.

One day a fire occurred in one of the villages in which Gora was staying, and he was astounded to see how utterly they failed to combine their resources even when faced with so grave a calamity. All was confusion, every one running hither and thither, weeping and wailing, without the least sign of method anywhere. There was no source of drinking-water nearby, the women of the neighbourhood having to bring water from a great distance for their household work, even those who were comparatively well off never dreaming of digging a tank to mitigate this daily hardship in their own households. There had been fires before, but as every one had accepted them merely as visitations of fate, it never occurred to them to endeavour to make some arrangement for a nearer supply of water.

\* Extracts from the Novel *Gora* (1910)



still require to read and write and figure so that he can take his part in village or national life, can master new techniques or new forms of production, or help make decisions about new problems.

Some "experts" have said that if all children are put into schools, India will soon cease to have problems of literacy, forgetting how much children learn in and from their family. Some have foolishly boasted that Indian peasants need no learning other than village lore, forgetting that hunger and political impotence are the lot of illiterate people everywhere. Some men, to keep their own wealth or power, are alarmed that when men and women are literate they will prove more difficult to manage or exploit.

The task of making all people in India literate is of awesome size and complexity. Yet some men have looked steadfastly at the gigantic problem and have set down what is needed if success is to be achieved. These men of sober hope have not only made a plan but also have begun to take the first basic steps. Our writers are not unaware of difficulties but they are not dismayed by them. All of them in their writing have gone beyond empty rhetoric and speak of practical measures to be taken and and tested.

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tent to judge what was for their own good. Apart from observing traditional customs their minds were wholly unconscious of what was for their welfare, and even if it was explained to them they would not understand. They regarded prohibitions, by the threat of penalties and in the spirit of sectarianism, as of greater importance than anything else in the world. It seemed as if their whole natures had become entangled from head to foot in a network of penalties for transgressing rules forbidding them to do this or that at every step. And this net was like one woven by debt, that binds debtors to their creditors; it was not like the bondage of loyalty to a king. In it there was no such unity as could make them stand firmly shoulder to shoulder in times of misfortune or prosperity. Gora could not help seeing that through this instrument of tradition and custom man was sucking the blood of man and was reducing him to poverty in a merciless fashion. Often did he see how, at the time of some social function, no one had the least pity for any one else. The father of one poor fellow had been suffering for a long time from some disease, and nearly all the man's means had been expended on giving him medicines, special treatment and diet, and yet he had received not one particle of help from anyone; on the contrary, the people of his village insisted that his father's chronic illness must be the penalty for some unknown sin he had committed and that he must therefore spend more money in a ceremony of penance. The unfortunate man's poverty and helplessness were known to everyone, but there was no pity for him. The same sort of thing happened in every kind of social function. Just as a police inquiry into a dacoity is a greater misfortune to a village than the dacoity itself, so the obsequies that have to be performed at the funeral of a parent are the cause of a more serious misfortune than the death itself of a father or mother. No one will accept the plea of poverty or any other form of inability: no matter how it is accomplished, society's heartless claim has to be satisfied to the very last farthing. On the occasion of a marriage the bridegroom's party adopt all manner of tactics to make the burden of the girl's father as intolerable as possible, and show no trace of pity for the unfortunate man. Gora saw that society offers no help to a man at the time of

It began to appear ridiculous to Gora for him to be lecturing these people about the condition of their country, when their power of understanding even the most urgent needs of their own neighbourhood was so overcast by blind habit. What, however, astonished him most was to find that neither Motilal nor Ramapati seemed to be the least disturbed by all that they were seeing—rather they appeared to regard Gora's perturbation as uncalled for. "This is how the poor are accustomed to live," they said to themselves; "What to us would be hardship they do not feel at all." They even thought it mere sentimentality to be so concerned about a better life for them. But to Gora it was a constant agony to be brought face to face with this terrible load of ignorance, apathy and suffering, which had overwhelmed the rich and poor, the learned and ignorant alike, and clogged their advance at every step.

Gora used to leave the house early in the morning after a slight meal, and would not return till late at night. Taking the train from Calcutta he would get down at some not far distant station, and wander about amongst the villages. There he would be the guest of potters, oil-vendors, and other low-caste men. These people could not understand why this huge, fair-skinned, Brahmin youth should visit them and inquire into their joys and sorrows; in fact they were often quite suspicious as to his motives. But Gora, thrusting aside all their doubts and hesitations, roamed about amongst them at will, and even when he sometimes heard them make unpleasant remarks he was not deterred.

The more he saw of their lives the more did one thought constantly occur to his mind. He saw that amongst these village people the social bondage was far greater than it was amongst the educated community. Night and day without ceasing every act of eating, drinking, social ceremony, and touching, in every home, was under the vigilant eyes of society. Every person had an absolutely naive faith in social custom—it never even occurred to them to question such matters. But this implicit faith in tradition and the bondage of society did not give them the least strength for the tasks of their daily life. It is in fact doubtful whether in the whole world could be found a species of animals so scared, so helpless and so im-

## THE SOCIO-ECONOMIC STRATEGY OF ADULT LITERACY

V. K. R. V. RAO

IT APPEARS A little odd that there should be any doubt about the importance of adult literacy in the context of social and economic development. I would have thought that this was one of those obvious truths which really do not need any elaborating or dilating. Everybody knows, for example, that if we do not put water along with the seeds, the seeds will not grow. If we put fertilisers, then the plants grow faster and bigger and we are able to get a larger output from our agriculture. The human being is somewhat like a raw material, and before we can make the raw material into a finished product, we have got to go in for a large number of inputs into the human being. I am using the word 'input' because it is a most understandable phrase in the context of our economic development today.

### *Literacy is Still With us*

In the last 13 years of planning and economic development, we have not succeeded in breaking the back of illiteracy in this country. We have increased our national income, we have set up many factories, we have also increased very substantially the facilities for higher education. We have increased even more substantially facilities for technical education; but if we look at the state of literacy in this country, the 1961 Census has shown that literacy in this country is still of the order of 24 per cent and if we start breaking down this figure of literacy

his need, gives him no encouragement at the time of his misfortune, it merely afflicts him with penalties and humbles him to the dust.

In the educated community, in which he had been accustomed to move, Gora had forgotten this fact, because in that society an impulse to present a united front worked from outside for the common welfare. In that society many efforts towards unity could be observed, and the only thing to be feared was lest all their efforts after unity should be rendered fruitless through imitating others.

But Gora saw the image of his country's weakness in all its stark nakedness in the midst of the lethargy of village life where the blows from outside could not work so readily. He could see nowhere any trace of that religion which, through service, love, compassion, self-respect and respect for humanity as a whole, gives power and life and happiness to all. He saw only the work of the tradition which merely divided men into classes and separated class from class, driving to a distance even love itself, which did not want to carry into effect the results of man's intelligent thinking, and only put obstacles at every step in the way of man's coming and going. In these villages the cruel and evil results of this blind bondage were so clearly seen by Gora in all kinds of ways (for he could see how, from a variety of standpoints, it attacked the work, wisdom, health and religious principles of mankind), that it was no longer possible for him to keep himself within the web of delusion which his own mind had woven.

*Literacy is Not Enough*

I do not like the word 'literacy'. Education, adult education, is, I would say, a *sine qua non* for enabling the human factor to respond to the big investments that we have been making for the development of the economy. We have been talking a lot of investment. We have invested Rs. 3,500 crores in the First Plan; we have invested a little more than Rs. 7,000 crores in the Second Plan; we have invested about Rs. 11,000 crores in the Third Plan, and we hope to invest, maybe Rs. 21,000 crores in the Fourth Plan. Such massive investments are being made. But we have also been making some investments in human factor in the sense that we are producing diploma holders and secondary school graduates. We have been making a lot of investment in the human factor insofar as the aspects of the human resources are concerned. But when we come down to the vast mass of the people, the working people, the men and women of adult age who constitute the bulk of the working force in this country, we find that our planning has been a failure and if I may be bold to say so, our planning has been a failure not only in implementation but in conception and in priorities. We have not fully realised the crucial place that adult education occupies in social and economic development.

I insist on using the word education because I know literacy does not include education. There are 100 million literate people in this country. But I do not think anybody would say that we have 100 million educated people in this country or 100 million people who use their literacy. There seem to me to be three major links between adult education and economic development.

*"Readiness for a Better Way of Life"*

First, and I think in a way the basic background for economic development, is knowledge and desire for better ways of living on the part of the people. Even today, 82 or more per cent of the population in India live in villages. Now, people must get some knowledge of what is better life, even in elemental terms, in terms of clothing, shelter, education, health services etc. Not only should there be knowledge of the better ways of life but



and examine what is meant by it, we will find that the population which retains literacy in the sense that it makes some use of it is very limited. And that is really the keynote that I want to strike. It is not just the question of literacy. It is the question of making use of literacy. The bulk of them have not had education even up to the 8th class. It may be worthwhile to carry out a couple of sample surveys among the literate population to find out what exactly is the texture of this literacy. It would be useful if one could take a few villages and then find out what precisely literacy means to the literate population and what use they are making of this literacy. This vast mass of illiteracy is, I think, one of the real handicaps in the way of our economic growth and it is that which Indian planning has not been able to tackle so far.

### *Economic Development and the "Human Factor"*

Broadly speaking economic development is the result of two factors—the human factor and the non-human factor, using the word non-human in a purely technical and not in a value sense. And it is the human factor which contributes a little more than 50 per cent of the economic growth which has taken place in different countries of the world. The moment you concede that the human factor (what was first termed the residual factor—sometimes identified with science and technology, sometimes with education, sometimes with organisation, but often with all the three), is responsible for a very large share of economic growth, it becomes important to identify the elements that promote the efficiency of the human factor. Planning can only create facilities for economic development. But the utilisation of those facilities depends on the human factor, upon the will and capacity of the human factor to use those facilities. I think it needs no arguing to show that an illiterate person is not able to make his optimum contribution to economic growth because he is not able to respond to the facilities that are created for him. He is neither motivated to make use of those facilities nor is he qualified to make use of those facilities. Therefore, for utilisation of the human factor which I say is a major partner in economic growth, you need literacy.

knows that as long as a person regards economic activity merely as a way of life, he does not achieve economic progress. If we want economic progress, a person has got to treat this economic activity as a business and not as a way of life. This means that he must know some accounts, he must look on his economic activity as a business, what he is putting in, what he is getting out, how what he puts in can be broken down in components, which component brings more, which component brings less. This whole economic view of business activity and the business view of economic activity is, to my mind, also an inevitable part of the background for economic development without which we will not get a proper utilisation of the human factor.

To sum up, therefore, economic development requires knowledge and desire for better ways of living, readiness to take to new ways of production, and cultivation of a commercial or economic view of one's economic activity. I suggest that all this requires dissemination of knowledge on a wide scale. And if I may say so, knowledge requires literacy, as literacy is a major instrument for knowledge. I do not want to play down the other instruments of knowledge. I do not suggest that we do not have other ways of imparting or acquiring knowledge. We have the audio-visual methods of acquiring knowledge. This country, more than any other country in the world is known for knowledge passed by word of mouth from generation to generation. But this was not like radio broadcast talks which one hears for 15 minutes. When knowledge passed by word of mouth *in ancient India, the pupil lived with the teacher so that it was not merely what he heard from the teacher expounding the Vedas or the Upanishads or Gita or something else but he could ask the teacher questions. He could get explanations. Therefore, the knowledge could really become a part of his equipment, part of his blood and bones and flesh. To me knowledge has no meaning till it has become a part of oneself. If we want to acquire knowledge, literacy is the most important way of doing so because it transcends both time and space. The film is useful, it is something which stimulates. But it is much more expensive to have films and radio than to have the printed word of the ordinary type that we know as books.*

there must also be the desire for *getting* better way of life. This is the sheet-anchor of economic development. It is the desire for a better way of life, knowledge of a better way of life, which is the basis for the motivation of economic development. And only then will the people be prepared to put in more work, show more enterprise, imagination, daring, and take more risk, all of which constitute the background for economic growth.

The second thing which is necessary for economic development is readiness on the part of the masses to take to new ways of production and not be bound by traditional types and traditional ways of production. If you have a desire for a better way of life, then you must produce more. A better way of life is not going to be obtained by charity or by gift or by agitation or more talk. In the last analysis, a better way of life can be secured only by more production and better production, and by not following the old ways of production. Therefore, in addition to acquiring knowledge of better ways of life, it is important that people should also be made to cultivate readiness to take to new methods of production—what Jawaharlal Nehru used to call science and technology and what Acharya Vinoba Bhave calls science and spirituality. Scientific approach means, apart from the rationality, inculcating confidence for trying new things. The moment a scientist says that everything is known that is to be known the scientist has no more reason to exist. There must be the readiness to adopt new methods, try new techniques, go in for new experiments even though (this has not been done by one's father and by one's grandfather.

The third thing which is required in order to have the necessary background for economic development and the necessary building up of human factor for purposes of economic development—it is very important specially for those who are living in the rural areas—is that they should take a commercial or economic view of one's economic activity. By and large, in our country, the bulk of the people follow economic activity not as a matter of business but as a way of life, as a method of securing subsistence, not as a business activity. The moment you say a thing is a business activity, then calculation comes in, estimation comes in, analysis comes in, profit and loss come in, inputs and outputs come in, accounting comes in. Everybody

lity of man and woman, to my mind, is an essential condition for proper social development.

Now apart from this attitude towards woman, the other thing which is very important for social development is the correct attitude towards education, and towards knowledge. The attitude towards knowledge should not merely be the kind of attitude which we are having in this country, an attitude comparable to the attitude towards God, that is, worshipful but non-practised. Social development requires that this should go.

And, finally, another aspect which is necessary for social development is taking what I call a long view rather than a short view. A society which takes a short view is not a society which can develop because the essence of society is that it is immortal, it is continuous. Those who constitute this society live and grow and die. But the society of which they form a component has a continuity extending far beyond the lives of those who compose it at any one moment. Therefore, taking the long view rather than a short view is an extremely important desideratum for social development.

If I may sum up this part of my argument, I suggest that without education (and there can be no adequate education without literacy) there can be no worthwhile social and economic development. The human factor which is a most important instrument both for the promotion of economic and social development and which simultaneously is the main beneficiary of economic and social development, requires that there is education on a mass scale. Therefore, I would conclude by making the assertion, that without adult education and adult literacy (a) it is not possible to have that range and speed of economic and social development which we require; and (b) it is not possible to have that content, or quality, or tone to our economic and social development that makes it worthwhile in terms of values and welfare. Therefore, both for accelerating economic and social growth, for speeding up economic and social development, for improving the quality of the society which we are trying to create, it is essential to have adult education and adult literacy. I would, therefore, put in the forefront of any programme for economic and social development, a programme of adult education and adult literacy.

*For a Functional Literacy and Social Development*

For economic development and utilisation of the human factor, however, mere literacy is not sufficient. The literacy that we want is not just literacy but functional literacy. Functional literacy is literacy that is geared to the promotion of economic development. This in turn means that it is geared to the stimulation of the will for development and the creation of the capacity for development. Economic development not only requires investment but it also requires what I call a favourable response ratio i.e., utilisation of the facilities that are created. If we do not have functional literacy we may create facilities but these will be utilised only by a few people. When Jayaprakash Narayan Committee on Weaker Classes comes to the conclusion that there is something wrong with economic development because only a small proportion of the population in the rural areas have got advantages of economic development, this is because we have neglected this aspect of planning, namely, the preparation of the human factor to play an appropriate role in economic growth.

Let me now come to social development. I do not like to separate social from economic development. I am doing it for expository purposes. If we want social development, I would say that first thing which is necessary is the creation of rational attitude.

Secondly it is important for social development that there should be an awareness of social obligations. Quite apart from religion and philosophy and so on, as a sheer matter of social engineering, one's living in society automatically involves the acceptance of certain obligations without which there can be no such thing as living in society.

The third thing, which is important from the point of view of social development is the development of the correct attitude, I will say, to begin with, towards woman. I think no society can grow to its full stature which does not have the correct attitude towards woman and this is the attitude of the acceptance of equality and dignity of woman. I think social development essentially involves the acceptance of the human worth of the woman, that she is as much a human being as the male, that she has got dignity, that she has got personality, she has got worth. In other words, a real recognition of the equa-

lity of man and woman, to my mind, is an essential condition for proper social development.

Now apart from this attitude towards woman, the other thing which is very important for social development is the correct attitude towards education, and towards knowledge. The attitude towards knowledge should not merely be the kind of attitude which we are having in this country, an attitude comparable to the attitude towards God, that is, worshipful but non-practised. Social development requires that this should go.

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If I may sum up this part of my argument, I suggest that without education (and there can be no adequate education without literacy) there can be no worthwhile social and economic development. The human factor which is a most important instrument both for the promotion of economic and social development and which simultaneously is the main beneficiary of economic and social development, requires that there is education on a mass scale. Therefore, I would conclude by making the assertion, that without adult education and adult literacy (a) it is not possible to have that range and speed of economic and social development which we require; and (b) it is not possible to have that content, or quality, or tone to our economic and social development that makes it worthwhile in terms of values and welfare. Therefore, both for accelerating economic and social growth, for speeding up economic and social development, for improving the quality of the society which we are trying to create, it is essential to have adult education and adult literacy. I would, therefore, put in the forefront of any programme for economic and social development, a programme of adult education and adult literacy.

## IS LITERACY NECESSARY?

R. V. PARULEKAR

IT MAY BE argued by some who do not think well of 'literacy', that no harm will be done to the movement of Social Education as it is now envisaged, if the literacy aspect of the programme is subordinated or even eliminated. The civic training contemplated in the Social Education programme will more than compensate for the neglect of literacy training. 'Literacy is no education,' they argue. 'Why should we then make a fuss about it? What we want now is to turn the present generation of illiterate adults into better citizens of our country and this objective can be better achieved by concentrating on civic training and not on literacy training.'

Those who argue on these lines seem to have failed to realise the supreme need of promoting literacy in a nation of 36 crores,\* more than 80 per cent of whom are altogether illiterate. Should we not do all we can to raise the percentage of literacy of our masses and thus place Bharat on a comparable standard in the comity of nations? It is unthinkable to visualise Bharat rising to its full height without raising the educational standard of its masses. I have purposely used the words 'educational standard'; for I want to clear here the relation of 'literacy' to what is called 'education'.

According to the advocates of this school of thought, education is quite different from literacy i.e., acquisition of the ability to read and write. No one, not even the greatest advocates of literacy, will contend that the acquisition of literacy is identical with the acquisition of education. But even the

\*The address was delivered in 1954.

most zealous advocates of education must admit that acquisition of literacy is the first essential step in the acquisition of education. It is, therefore, difficult to understand why the advocates of education should belittle the importance of literacy. They will certainly not deny that whatever be our ideas about education, the ability to read and write is its very root. Education in its modern sense is organically connected with the ability to read and write and no amount of the wordy warfare can dislodge literacy from its high pedestal in the acquisition of education. In fact, broadly speaking, literacy is the foundation on which the structure of education is to be built. The advocates of literacy do not want to deny the right of a citizen to have more than what is implied in the term 'literacy'; for, they also believe that literacy is not an end but it is only a means of further education. Therefore, what they demand is to have first things first.

Granting that increasing the percentage of literacy in our country as quickly as possible is a great need, why should it be necessary to impart literacy to illiterate adults for that purpose? Why not make the young children literate as quickly as possible and leave the illiterate adults to be subjected to civic training contemplated in the programme now chalked out for Social Education? This argument seems to be sound on its face. Many friends of literacy feel that concentration on youngsters for the spread of literacy and leaving adult illiterates to themselves will be an effective method of solving the problem of the spread of literacy in our country. The history of education in educationally advanced countries like England or Japan shows that these countries, in one supreme effort, brought all young children under instruction and did not bother themselves much about the illiterate adults that escaped school instruction and thus remained illiterate. Why should not India follow this method in tackling the problem of literacy or rather of removing the blot of illiteracy?

But realising the inability of the States to introduce a comprehensive programme of primary education and thus substantially increase the percentage of literacy through the schools in the near future, one is obliged to look to other sources by which the literacy percentage may be substantially increased within lesser financial resources. And this brings us to a posi-



tion where the adult literacy programme becomes of utmost national importance. Promotion of literacy through adult instruction of children. In a country like ours where money is not available in the near future for a very wide network of schools and where the literacy percentage is very low, promotion of literacy through adult instruction is the only method that is possible. It is for this reason, therefore, that a plea is being made here to give a prominent place to literacy programmes in the Social Education programmes now followed throughout the country at the behest of the Central Government.

During recent times, the only country in the world which is reported to have succeeded in wiping out illiteracy in the period of a decade or two, mainly through adult instruction, is the U.S.S.R. They succeeded in doing so, because they were able to create an atmosphere where illiteracy came to be looked upon as a great national evil. Writing about Russia and its campaign against illiteracy, Mr. Cousins of the Columbia University wrote in 1935: "A psychological ferment has been started that already has profoundly disturbed and transformed the mentality of a population of one hundred and six million. People have been taught to read; men and women have been told to hope; ideas have been disseminated on an unprecedented scale; forces have been released that can never be controlled." (*Modern Review*, April 1935, p. 494.)

It is true that U.S.S.R. methods cannot be followed in India, for reasons which are too well known to be mentioned. The need for introducing 'a psychological ferment' in the mentality of the illiterate and ignorant masses of our country is the great thing that is needed at this juncture. This can only be done by our great leaders holding up before the masses the ideal of a literate India and asking everyone whom they can persuade to the same. There are a hundred and one ways of doing this and if our leaders do seriously believe in a literate India, they can do a lot to remove the apathy of the masses and make them literacy-minded. Once the psychological ferment is started, it will spread of itself to the entire population.

I may state here that acquisition of literacy has a special significance in the cultural, social and political advancement of a nation where the great majority of the people are absolutely illiterate. Lectures, cinema shows, exhibitions, radio and enter-

tainment programmes have, no doubt, a value in a society where the written word is a mystery to the many. But in the end such programmes do not have a lasting effect. The word is heard, the picture is seen and enjoyed. Both have some effect on the minds of those who heard the word or saw the picture. But it is to be left to imagination as to what permanent effect these things will leave behind. Moreover, if a hundred are given the opportunity to listen to or to see, a lakh have to be kept untouched. On the other hand with the help of the written word at their command, any time they may be inclined to make use of it. The ignorant millions of India—the land of villages—will remain inaccessible, in most parts to itinerant agencies of culture. The written word alone will have the chance to cover the entire field. I, therefore, feel that in the entire field of social education, literacy must be given its due place which, to me, is second to none. Other programmes must be made to move round the pivot of the literacy programme.

Should the adults be compelled by legislation to acquire literacy? This question is sometimes discussed as an academic proposition. In a land where compulsory education for children has not succeeded, the proposal to introduce compulsory literacy education for illiterate adults is out of the question. It is too premature even to think about it.

There is, however, a corner in which it is possible to think of compulsion in the field of adult education. Our country is now being rapidly industrialised. The centre of industrial concerns are not only increasing in number, but growing in strength of labour population. It may be fairly estimated that more than 90 per cent of the labour population in these industrial centres is absolutely illiterate. Could we not introduce some sort of compulsion both on the employers and the employees so that a wide network of adult literacy classes may be spread throughout these industrial centres? I am fully conscious that this question is fraught with many difficulties. Considering, however, the vast potentialities of such a measure, I appeal to those in authority to get this question investigated on all-India basis, as early as possible.

Even here persuasion can be tried before compulsion, with some success. I do not know whether the employers of large-scale labour have anywhere in this country come forward to

help the movement of adult literacy. But I know one place where persuasion has succeeded in inducing the employers to help materially in the Adult Literacy Movement. In the City of Bombay, the Bombay City Social Education Committee has succeeded in maintaining a fairly large number of classes for adult literacy in the premises of some of the textile mills and other industrial concerns in the City. The employers meet the entire expenses of these classes. The adult classes are held outside the time of the attendance hours which a labourer in a mill has to put in daily. The best results will, however, follow if the employers could be persuaded to allow the adult worker to attend a literacy classe within the prescribed time of attendance. As I have already said this question is fraught with many difficulties, mostly of an economic nature. I may, however, mention here that sometime ago, an American industrial concern in Bombay—the Corn Products Limited—allowed its illiterate adults to attend on-the-job literacy classes: attendance at such classes took place during working hours. This is, no doubt, a solitary instance. But I think if our employers of labour are made to realise that instructed labour will, in the long run, put in more efficient work, some employers may come forward to try the experiment carried on by the Corn Products concern. The recent introduction of the Industrial Labour Health Insurance Schemes, is a sign which points out to the fact that the employers of industrial labour in this country will not be impervious to overtures made in right spirit and by right persons to lend a helping hand in the national needs of removing illiteracy from our Motherland.

# LIQUIDATION OF ILLITERACY

## REPORT OF THE EDUCATION COMMISSION\*

### *The Need for Action*

INDIA WAS MORE illiterate in 1961 than in 1951, with an addition of about 36 million illiterates. In 1966, it has 20 million more illiterates than in 1961. This has happened despite unprecedented expansion of primary education and despite many literacy drives and programmes. Though the percentage of literacy has risen from 16.6 per cent in 1951 to 24 per cent in 1961 and 28.6 per cent in 1966, a faster growth of population has pushed the country further behind in its attempts to reach universal literacy. The moral is obvious: conventional methods or hastening literacy are of poor avail. If the trend is to be reversed, a massive unorthodox national effort is necessary.

The price which the individual as well as the nation pays for illiteracy is high, although one grows accustomed to the persisting malady and becomes insensitive to the harm it does. The circumstances of modern life condemn the illiterate to live an inferior existence. He has little prospect of a reasonable income. He remains isolated from sophisticated social process, such as democratic government and commercial marketing. The uneducated is not in reality a free citizen. Illiteracy as a mass phenomenon blocks economic and social progress, affects economic productivity, population control, national integration and security and improvement in health and sanitation. In the words of Prof. V.K.R.V. Rao, Member, Planning Commission,

\* "Education and National Development", *Report of the Education Commission 1964-66*, Government of India.

'Without adult education and adult literacy, it is not possible to have that range and speed of economic and social development which we require, nor is it possible to have that content, or quality or tone to our economic and social development that makes it worthwhile in terms of values and welfare. A programme of adult education and adult literacy should therefore take a front place in any programme for economic and social development.'<sup>1</sup>

There can be little disagreement with the above general statements which, in one way or another, were recognized even before independence. But the principal strategy adopted so far to make the people literate has been to place an exclusive emphasis on the development of a programme of free and compulsory education for all children till they reach the age of 14 years. If this could have been effectively implemented by 1960, as once visualized, the problem would have been considerably simplified. However, for reasons which have been examined elsewhere, it has not yet been possible to implement the programme and we can at best hope to provide five years of effective education to every child by 1976 and of seven years by 1986. Moreover, the system of primary education continues to be largely ineffective and wasteful and many children who pass through it either do not attain functional literacy or lapse into illiteracy soon afterwards. If we are to continue our dependence on this programme alone for the liquidation of illiteracy, we may not reach our goal even by 2000 A.D. It is, therefore, evident that, while our efforts to develop a programme of free and compulsory education should continue with redoubled vigour, a time has come when a massive and direct attack on mass illiteracy is necessary.

This is not to say that no direct attack on mass illiteracy has been launched so far. In fact, the history of adult education during the last thirty years shows that many literacy drives have been organised on a State or a local basis, which were launched with considerable drive and enthusiasm but which petered out in apathy and dissipated efforts a few years later. There are several reasons for this. The campaigns were

<sup>1</sup> V. K. R. V. Rao, *Education and Human Resource Development*, Allied Publishers, New Delhi, 1963.

too limited in scale to achieve a significant advance and generate enthusiasm for further effort. They also tended to be sporadic and uncoordinated—government departments, voluntary agencies, educational institutions and individuals working more in isolation than in active collaboration with other agencies. They were often launched hastily, without the careful assessment of the needs and interests of adults, without awakening public interest or stimulating the desire to learn and without adequate provision for the follow-up work in the absence of which no lasting results could be obtained. It is, therefore, not surprising that they failed.

Sustained support and purposeful orientation of literacy programmes depend upon conscious acceptance of certain basic facts. For instance, it should be accepted that the pace of industrialization and modernization of agriculture and in general of the economic progress of the country is inhibited by the large number of illiterates who constitute the 'work-force'. Assuming that the age-group 15-44 constitutes the work force, it includes 144 millions of persons or 67.4 per cent of the age-group who are illiterate.<sup>2</sup> Further, illiterate people tend to resist change and cling to traditional forms of life. While modernization of social life demands revolutionary changes in the accepted pattern. Illiteracy among the masses is inconsistent with the spirit of the age in which scientific and technical progress determines the way of life and standards of living. New ideas and new practices cannot be effectively communicated to minds which are untrained to receive them and to make use of them. Whether it is family planning or improvement of sanitary standards or any programme of social security or any move which requires change of attitude and habits of life, it must make sense to the people. Similarly, it should be realized that uneducated people cannot make a real democracy, the essence of which lies in participation by the people in organized civic life and in important decision-making. The Universal Declaration of Human Rights, Article 26 of which states that every one has a right to education, applies equally to the adults of the future as to those of the present. The existence of the vast masses

<sup>2</sup> See Paper on Magnitude of Illiteracy in India Supplementary Volume I, part V.

of illiterate people in our country which prides itself on its noble traditions of learning, is humiliating. These are simple and self-evident facts which are seldom disputed. It is, however, necessary to realize that an effort commensurate with the magnitude of the task of eradication of illiteracy is inconceivable unless there is a clear conviction on the part of the national leadership that the education of the masses of illiterates has a direct bearing on economic and social progress and on the quality of national life. Lack of conviction is evident from the fact that so far there has been no political commitment to any programme of adult education. This may be due to some extent to the magnitude of the problem. The numbers involved are so great, resources demanded in terms of finance and trained personnel so apparently enormous, that there is a natural tendency, particularly in the face of the competing priorities, to give up the goal as unattainable and to leave the solution to time and to the development of universal primary education. This attitude is unhelpful. We think that the problem must be faced resolutely and realistically and we are convinced that indifference to it will not remain unpunished.

To put an end to this intolerable situation, we recommend a nationwide, coherent and sustained campaign for liquidation of illiteracy. The campaign approach is necessitated by the lack of resources and realization of the urgency of the problem. The campaign should be inspired by a faith in its vital significance to national life and should be organised and supported vigorously by the social and political leadership in the country. It should involve the Central, State and Local governments, all governmental agencies, all voluntary agencies and private organizations and industries, all educational institutions ranging from the universities to primary schools and above all, all educated men and women in the country. A lesser effort will fail to generate the necessary motivation and build up effective momentum. The task is enormously difficult. It requires a spirit of dedication, imaginative organization, intelligent cooperation of all agencies involved and ungrudging effort and sacrifice on the part of the workers. However, the task can be achieved; it was achieved in the USSR immediately after the Revolution. The determined Russian effort gained for the country much more than mere universal literacy. It gave the people a sense of achievement

and national pride and prepared it for participation in social transformation. The situation in India is somewhat different, but a mighty effort similar to the Russian will be an educational experience of great national significance.

### *The Targets*

The essential condition for success in a literacy programme is that it should be very carefully planned and that all necessary preparations should be made well ahead in time. Organization of massive programmes, preparation of material, training or personnel and a number of other requisites require time. We do not visualize launching a nationwide programme in all parts of the country at the same time. It is, however, possible to proceed systematically from area to area in each State according to the opportunities available and gradually to cover the entire State and the country. It will be possible to achieve full literacy in different areas at different times depending upon the stage of educational development in the area, public cooperation and efficiency of organization. Time is an essential factor in combating illiteracy and a delay of more than 10 or 15 years in liquidating the problem on a massive scale will defeat its very purpose. We think that with well planned efforts it should be possible to raise the national percentage of literacy to 60 per cent by 1971 and to 80 per cent in 1976. These targets will no doubt require tremendous effort and organization; but they are not impracticable. We recommend that every possible effort should be made to eradicate illiteracy from the country as early as possible and that in no part of the country, however backward, should it take more than 20 years to do so.

### *The Concept of Literacy*

We do not equate literacy with the mere ability to read and write. Literacy, if it is to be worthwhile, must be functional. It should enable the literate not only to acquire sufficient mastery over the tools of literacy but also to acquire relevant knowledge which will enable him to pursue his own interests and ends. The World Conference of Education Ministers on the Eradication



of Illiteracy organized by UNESCO at Tehran (1965) concluded that rather than an end in itself, literacy should be regarded as a way of preparing man for a social, civic and economic role that goes far beyond the limits of rudimentary literacy training, consisting merely in the teaching of reading and writing. The process of learning to read and write should be made an opportunity for acquiring information that can immediately be used to improve living standards; reading and writing should lead not only to elementary general knowledge but to training for work, increased productivity, a greater participation in civil life, a better understanding of the surrounding world and should, ultimately, open the way to basic human culture. We agree with the view taken by the Conference. Literacy programmes should inspire and enable the adult to use his knowledge of literacy for his own further education and encourage him to profit by the scheme of continuing education which we propose to discuss subsequently. Thus viewed, literacy programmes should have three essential ingredients.

(1) It must be, as far as possible, 'work-based' and aimed at creating attitudes and interests and imparting skills and information which will help a person to do efficiently whatever work he is engaged in.

(2) It must help the illiterate to interest himself in vital national problems and to participate effectively in the social and political life of the country.

(3) It must impart such skills in reading, writing and arithmetic as would enable him, if he so wishes, to continue his education either on his own or through other available avenues of informal education.

It follows that literacy programmes will have three stages. The initial stage will consist of acquaintance with reading, writing and arithmetic and some general knowledge relating to civic and national problems in which the entire society is involved and to the profession in which the learner is engaged. The second stage should deepen the knowledge and skills gained in the initial stage and train the adult in using literacy gained for solving personal problems and enriching personal life. The third

stage should lead the adult to one of the programmes of continuing education.

*Programmes for Arresting the Growth of Illiteracy*

The first step to liquidate illiteracy should be to arrest the swelling of the numbers of illiterates by

- expansion of universal schooling of at least five years' duration as rapidly as possible to the age-group 6-11;
- providing part-time education to those children of the age-group 11-14 who either missed schooling or dropped prematurely out of the school; and
- providing part-time general and vocational education to young adults of the age-group 15-30 who have received some years of schooling but insufficient to carry them to a stage of permanent literacy or to prepare them adequately for the demands made on them by their environment.

In Chapter VII we considered programmes for the realization of universal primary education for the age-group 6-11. We have also recommended provision of part-time education of one year's duration for the age-group 11-14 on a voluntary basis to start with but with the hope of making it compulsory later when suitable conditions are created. We also consider it necessary that these facilities should be extended to those in the age-group 15+ whose schooling has been inadequate. These steps, combined with the extension of school facilities and improvement in the holding power of the schools, as proposed elsewhere, must form the base of a fight against illiteracy.

*The Strategy*

Planning for literacy must reckon with the magnitude and complexity of the situation obtaining in the country. It is not proposed to analyse the position in this chapter; but a picture of the size of the undertaking can be formed by the fact that there are, according to the 1961 census, 189 million illiterate adults (age-group 15+) in the country. Urban areas have a much higher literacy (47 percent) than the rural areas (19 percent). The map of literacy shows very wide variation from area to area in the

country and ranges from 52.7 per cent in Delhi to 1.8 per cent in NEFA.<sup>3</sup> There is also a wide variance in literacy among men and women in different parts of the country, and among different social groups. Motivation for education varies from area to area depending upon several factors such as development of education and industrialization. Obviously there can be no single or simple approach to tackle the problem; each situation will need very special investigation and remedial measures will depend upon such opportunities as are locally at hand or can be made available. We feel that we can only indicate certain general principles.

We recommend a two-fold strategy for combating illiteracy in the country which, for the sake of convenience, we may call

- (a) the selective approach; and
- (b) the mass approach.

Programmes planned on the basis of the two approaches should go hand in hand; they should not be considered to be alternative.

### *The Selective Approach*

The selective approach is specially suited to groups which can be easily identified, controlled and motivated for intensive literacy work. The specific needs of these groups can be ascertained and purposeful literacy programmes prepared to meet them. It is easier to handle such groups and investment on literacy for them can yield comparatively quick and gainful results. A further advantage of the selective approach is that the literacy programmes can include training which will advance the occupational and vocational interests.

By way of illustration, we suggest the following instances where selective programmes can be introduced immediately with great profit :

- (1) Industrial and commercial concerns employ a considerable work force of which about 40 per cent are illiterate. The problem is big enough to need attention. We recommend

\* 1961 Census figures.

that all employers in large farms and commercial, industrial, contracting and other concerns should be made responsible, if necessary by law, for making their illiterate employees functionally literate within a period of three years of their employment. The responsibility of educating them should be squarely on the employers who should release them, in accordance with an agreed programme, for such education. They should also provide incentives to the illiterates and otherwise induce them to make a serious effort to learn. Government should bear all educational costs and supply the teachers, books and other teaching materials. We have no doubt that enlightened employers will find it of advantage in the long run to educate their workers.

(2) We further recommend that the big industrial plants in the public sector should take the lead immediately and set the pace in this important programme.

(3) All economic and social development plans have their human aspect and involve a large number of persons who have had no schooling. It is, therefore, logical that every development project in whatever field—industrial, agricultural, commercial, health, education or any other—should include, as an integral part, a plan for the education of its employees, more especially of those who are illiterate.

(4) A series of schemes are launched by Government for economic betterment of the people for social welfare. For instance, the Khadi production scheme of the Khadi and Village Industries Commission or the scheme of applied nutrition and child welfare programmes of the Community Development Department, involve several lakhs of women. We suggest that literacy programmes should constitute an essential ingredient of all such schemes.

These illustrations are by no means exhaustive. Planners of literacy programmes should be on the look-out to locate and develop others.

### *The Mass Approach*

The essence of the mass approach lies in a determined mobilization of all available educated men and women in the country

to constitute a force to combat illiteracy and an effective organization and utilization of this force in a well-planned literacy campaign. This approach is unorthodox but not untried. Whereas the selective approach is tied down by its inherent limitations and is by its very nature ineffective as an overall solution, the mass approach can achieve a real break-through. The mass approach was a remarkable success in the USSR. In a different way and on a smaller scale this approach was attempted in Maharashtra through the scheme of Gram Shikshan Mohim. The Mohim exploited the local village patriotism to eliminate illiteracy from the village and required the teachers and all local educated men and women to work for literacy. The scheme cost very little and its gains were much more than what could be measured in terms of literacy. Its critics have referred to certain inadequacies in the preparation for the Mohim and to weaknesses in the follow-up work. These defects can be remedied.

The responsibility for initiating a massive move to combat illiteracy goes beyond the capacity of the administrative and educational systems. It rests squarely upon the political and social leadership of the country. The success of this approach depends upon the strength of the conviction of those who are at the helm of national affairs, that illiteracy impedes national development as well as upon their ability to carry conviction to the people and to generate strong enthusiasm and motivation. We are convinced that if the nation is determined to make the country literate and to make the effort and sacrifice commensurate with the undertaking, India can become a literate nation within the foreseeable future.

Adult education is by nature a voluntary activity; the basic driving force is, therefore, the individual motivation of the adult. It may be clear to planners, educators and administrators that national security and integration, productivity and population control, health and general welfare of the people would improve through widespread adult education and training. This may not be so immediately apparent to the individual farmer or urban dweller that he would willingly sacrifice several hours in order to acquire such education. It is essential that the literacy programmes should be presented in ways which are meaningful to the adult and related in clear and understandable ways to the

environment and to the conditions which he knows.

A mass literacy campaign depends largely upon the voluntary services of all educated people, including government servants, employees in public organizations, lawyers, doctors, engineers and others. But the main brunt of the campaign will fall on the teachers and students in schools and colleges and considerable responsibility for organization will fall on educational institutions of all kinds. We recommend that the students in the higher primary, secondary, higher secondary, vocational schools and those in the undergraduate classes of the universities and colleges should be required to teach adults as a part of the compulsory national service programme which we have considered elsewhere.<sup>4</sup> It is equally necessary to require the teachers in schools of all types to teach and to participate in the campaign when they are called upon to do so. Work for adult literacy should be a part of their normal duty. In order to help them to do so it may be necessary either to give them relief from normal school work or to remunerate them for adult literacy work. Their services should be available for work connected with adult education whenever required. Every educational institution should be required to run literacy classes regularly and should be given responsibility for liquidating illiteracy in a specified neighbouring area the size of which should be determined by the size of the school staff and the number of students available for literacy work.

### *The New Function of the School*

The new responsibility related to adult education will imply a significant change in the function and outlook of the school. The area of its main concern will not be confined to the school children; it will embrace the entire local community which it serves. It will be required to function as a centre of the life of the community. It will need to be transformed from a children's school to a people's school. It follows that it will need to be equipped and serviced as a centre of the community and an important base for extension services. It will require, among other aids, a library, radio sets, exhibits, posters, models and other materials necessary for adult education.

<sup>4</sup> Chapter I and VIII.

*Conditions Necessary for the Success of Literacy Programmes*

A word of caution is necessary. No adult literacy drive should be launched without prior planning and careful preparation. While we do not suggest that years of study and survey of every area are necessary before a programme is launched, we believe that attention to the more important points mentioned below will pay dividends and avoid frustration :

(1) Before a programme is launched, all political, social and other leaders as well as all government departments should be involved in awakening interest and mobilizing support for it.

(2) The adult illiterates to be enrolled in the programme should be psychologically prepared and motivated for it. They must be made to realize what literacy would mean to them and feel convinced that such effort and sacrifice as they make will be worth-while.

(3) The widest use should be made of the mass media of communication for awakening and sustaining the people's will to learn and for giving them general support throughout the operation of the programme and after. The radio, television, films, the spoken word, and all other media should be utilized for creating and maintaining an atmosphere which will be conducive to the success of literacy work.

(4) The material required for adult education programme should be prepared well in advance and should be available in sufficient quantities when the campaign is launched. These should include textbooks and other reading material, charts, maps, guide books and other instructional material and aids for the workers.

(5) Literacy programmes should be carefully planned with due regard to local conditions and requirements. In addition to imparting skills in reading and writing, they should help to improve knowledge and skills relating to the profession of the illiterate adult; make him aware of the important problems of the community, his country and the world and of the need for active participation in important national programmes such as population control and give him some understanding of the life and culture of the country.

(6) Literacy programmes should lead the neo-literate to continuing education. Literacy succeeds best when a person learns to use his knowledge to solve his problems through self-effort and to profit by the avenues to further knowledge such as schools, libraries and museums. A well-designed follow-up plan is an essential part of literacy programmes.

(7) It should be clearly realized that literacy programmes, as we visualize them, cannot be left to the teachers alone. The work of teachers should be supported by :

(a) Extension services of the universities and of such departments as industries, agriculture, public health, co-operatives, community development. These extension services should mainly help to improve knowledge, skills and practices related to the professions of the people; and

(b) mass media of communication and more particularly All India Radio should be used for awakening the consciousness of the adult illiterates towards their responsibilities to civic life and to vital programmes of national development.

(8) The effects of literacy programmes will be shortlived unless they are supported by the establishment of libraries and a continuous supply of good reading material and newspapers.

(9) A carefully thought-out plan of action should envisage the training in advance of the local leadership including civic and other authorities. Those involved should be acquainted with the details of the action planned and with the specific role they are required to play in carrying it out.

(10) Students and educated persons who volunteer to teach should be given a short training in the methods of teaching and dealing with the adults. They should also be provided with guide-books and other helpful material.

(11) An efficient machinery for administration and supervision is needed and should ensure involvement of voluntary agencies and support of vigilant evaluation and research.

(12) Planning for literacy must visualize the activities which should continue after the intensive literacy campaign concludes. Those involved in the literacy programmes should be encouraged to help one another to continue to learn and to this end, constitute study groups, associations, clubs or recreational groups.



(13) Public commitment, support and enthusiasm are vital to the success of the literacy programmes. Public appreciation of the success of the programme, its concern when the activities slow down, its participation in improving its procedures, its encouragement of those who do outstanding work are all factors of extreme importance. Public involvement and support should be kept alive, with the help of newspapers, leaders of social and political life, of learned societies, and other agencies.

# LITERACY IN INDIA : AN ANALYTICAL STUDY

ANIL BORDIA

SOME PEOPLE are beginning to wonder whether an estimate of the magnitude of illiteracy, like the size of unemployment and the number of the poor, is not an exercise in futility. Admittedly, the number of illiterate persons is straggingly large and an analysis of the problem can be frustrating. However, a review of the achievements and the problem can encourage field workers who can learn of the strides made at different periods at different places. Such an analysis can also impart a sense of realism among those who are ever busy raising slogans about radical and revolutionary changes.

## *The overall picture*

The provisional figures of 1971 Census<sup>1</sup> reveal that the literacy rate is 29.3, comprising 39.5 for males and 18.1 for females. This figure is to be compared with 24.0 in 1961.

Although the detailed analysis of literacy figures has to be based on the provisional totals of 1971 Census it would be interesting to examine the growth of literacy after excluding 0-9 age group. As is evident from Table I, the growth of literacy has been noteworthy only after 1931. During the decades ending 1941, 1951 and 1961, 6 per cent, 7 per cent and 11 per cent persons became literate. However, the increase in literacy rate between 1961-71 being 8 is a matter of disappointment.

<sup>1</sup> Paper 1 of 1971, Provisional Population Totals, Office of the Registrar General & Census Commissioner of India 1971.

Spread of literacy acquired momentum after 1935 when popular Governments were installed in the provinces of British India. Interest in literacy continued till 1951 whereafter the emphasis on social education and community development gave a further fillip to the literacy programme. During the decade ending 1971 there was, comparatively speaking, much less emphasis on education in general and adult literacy in particular.

TABLE I

*Literacy rates in India (excluding population in 0-9 age group) from 1891 to 1971.*

Census years	Percent literate		
	Persons	Males	Females
1891	6.1	11.4	0.5
1901	6.2	11.5	0.7
1911	7.0	12.6	1.1
1921	8.3	14.2	1.9
1931	9.2	15.4	2.4
1941	15.1	27.4	6.9
1951	22.2	32.2	10.1
1961	33.9	48.8	18.3
1971	42.0	56.4	26.5

Source: (1) Figures for 1891 to 1941 have been taken from Kingsley Davis—*The Population of India and Pakistan*, Princeton; Princeton University Press, 1951 and relate to undivided India.

(2) Figures for 1951, 1961 and 1971 have been calculated by dividing the number of literate to total population excluding 0-9 age group. The estimates of population in 0-9 age group 1951 and 1961 have been obtained from *Third Five Year Plan document of Govt. of India* and for 1971 from the population projections made by the Registrar General of India.

The literacy figures indicating comparison at 1951-1961-1971 are given in Table II. In absolute figures the number of literate persons increased from 5.93 crores in 1951 to 10.55 crores and 16.06 crores in 1961 and 1971 respectively. Owing, however, to the increase in population during these years the number of illiterate persons also increased from 29.75 crores to 33.35 crores and 38.68 crores respectively.

TABLE II  
*Number of Literates during 1951 to 1971*

Census year	Total No. of literates		
	Persons	Male	Female
1951	5.93	4.57	1.36
1961	10.55	7.79	2.76
1971	16.06	11.19	4.87

### *Regional Disparities*

The differences from one region to another in respect of literacy are vast. On the one hand, Kerala has about 60 per cent literate persons as against Rajasthan and Jammu & Kashmir whose rate of literacy is about 18. The areas where the rate of literacy is lower than the national average are mostly those covered by the erstwhile princely States and the traditionally backward areas of Uttar Pradesh and Bihar. On the whole it is safe to say that the coastal region has a higher rate of literacy, with the exception of few districts of northern Andhra Pradesh and southern Orissa. The reasons for high literacy rate in the coastal areas seem to be (a) longer contact with the West; (b) activity of the missionaries; (c) early organisation of Western type of education; and (d) high degree of urbanisation.

A total number of 32 districts have lower than 15 per cent literacy. Of these 8 are in Madhya Pradesh, 6 each in Rajasthan, Uttar Pradesh and Jammu & Kashmir, 2 in Orissa and 1 each in Andhra Pradesh, Bihar Gujarat and Nagaland. Madhya Pradesh and Rajasthan have 2 districts each with the doubtful distinction of less than 10 per cent literacy, those being Jhabau, Bastar, Barmer and Jalore.

An interesting aspect of the analysis is the difference in growth of literacy among different States. The position of 1951, 1961 and 1971 has been given in Table III. The comparison of percentage increase in literacy rate seems slightly deceptive. As an illustration, literacy rate in Kerala increased from 46.8 in 1961 to 60.2 in 1971 showing an increase by 13.4 as against the increase in Jammu & Kashmir from 11.0 to 18.30 showing an increase of 8.3. However, if we compare the percentage increase in literacy rate during this decade the efforts made by

TABLE III

Literacy rates for States and Union Territories for 1951, 1961 &amp; 1971

Name of the State/Union territory	Literacy Percentage								
	1951			1961					
	Total	Males	Females	Total	Males	Females			
India	10.6	24.9	7.9	24.0	34.4	12.9	29.3	39.5	18.4
States									
1. Andhra Pradesh	13.1	19.7	6.5	21.2	30.2	12.0	24.6	33.3	15.6
2. Assam	18.3	27.4	7.9	27.5	37.3	16.0	28.8	37.7	18.9
3. Bihar	12.2	20.5	3.8	18.4	29.8	6.9	19.8	30.6	8.5
4. Gujarat	23.1	32.3	13.5	30.5	41.1	19.1	35.7	46.2	24.6
5. Harayana	Included under Punjab.			19.9	N.A.	N.A.	24.7	37.2	14.7
6. Himachal Pradesh	7.7	12.6	2.4	21.3	N.A.	N.A.	31.3	42.3	20.0
7. Jammu & Kashmir	N.A.	N.A.	N.A.	11.0	17.0	4.3	18.3	26.4	9.1
8. Kerala	40.7	50.2	31.5	46.8	55.0	38.9	60.2	66.5	53.9
9. Madhya Pradesh	9.8	16.2	3.2	17.1	27.0	6.7	22.1	32.8	10.8
10. Maharashtra	20.9	31.4	9.7	29.8	42.0	16.8	39.1	51.3	26.0
11. Mysore	19.3	29.1	9.2	25.4	26.1	14.2	31.5	41.9	20.8
12. Nagaland	10.4	15.0	5.7	17.9	24.0	11.3	27.3	34.4	19.2
13. Orissa	15.8	27.3	4.5	21.7	34.7	8.6	26.1	38.3	13.7
14. Punjab	15.2	21.0	8.5	26.7	N.A.	N.A.	33.4	40.1	25.7
15. Rajasthan	8.9	14.4	3.0	15.2	23.7	5.8	18.8	28.4	8.3
16. Tamil Nadu	20.8	31.7	10.0	31.4	44.5	18.2	39.4	51.7	26.8
17. Uttar Pradesh	10.8	17.4	3.6	17.6	27.3	7.0	21.6	31.8	10.2
18. West Bengal	21.0	34.2	12.2	29.3	40.1	17.0	33.0	42.8	22.1

*Union Territories  
& other areas*

1. Andaman & Nicobar Islands	25.8	31.2	12.3	33.0	42.4	19.4	43.5	51.5	31.0
2. Chandigarh		Included under Punjab.		51.1	N.A.	N.A.	61.2	66.6	54.1
3. Dadra & Nagar Haveli	N.A.	N.A.	N.A.	9.5	14.7	4.1	14.9	22.0	7.8
4. Delhi	38.4	43.0	32.3	52.7	60.8	42.5	56.6	63.9	47.6
5. Goa, Daman & Diu	N.A.	N.A.	N.A.	30.7	N.A.	N.A.	44.5	54.4	34.5
6. L.H. & A. Islands	15.2	25.6	5.3	23.3	35.8	11.0	43.4	56.3	30.4
7. Manipur	11.4	20.8	2.4	30.4	45.1	15.9	32.8	46.2	19.2
8. Meghalaya		Included under Assam.		25.7	N.A.	N.A.	28.4	32.9	23.7
9. M.E.F.A.	N.A.	N.A.	N.A.	7.1	12.3	1.5	9.3	14.6	3.5
10. Pondicherry	N.A.	N.A.	N.A.	37.4	50.4	24.6	43.4	54.6	32.0
11. Tripura	15.5	22.3	8.0	20.2	29.6	10.2	30.9	40.6	30.5

Apart from Kerala another State which has made a remarkable progress is Maharashtra viz. from 29.8 per cent to 39.1 per cent. Impressive though the progress of Maharashtra is, it is still rather disappointing in view of the high expectations generated by the Gram Shikshan Mohim movement.

TABLE IV

Literacy rates among males and females in rural and urban areas of India by State and Union Territories during 1971

Name of the States/Union Territory	Literacy (Total population)			Literacy (Rural)			Literacy (Urban)		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
India	23.3	39.5	18.4	23.6	33.8	12.9	52.5	61.5	41.9
States									
1. Andhra Pradesh	24.6	33.3	15.6	19.2	27.4	10.9	46.9	57.4	35.9
2. Assam	28.8	37.7	18.9	26.1	35.0	16.3	58.8	64.9	50.8
3. Bihar	19.8	30.6	8.5	17.0	37.6	6.2	44.8	55.8	31.6
4. Gujarat	35.7	46.2	24.6	28.3	30.0	17.1	54.7	64.0	44.3
5. Haryana	26.7	37.2	14.7	21.4	32.3	9.0	51.1	59.4	41.4
6. Himachal Pradesh	31.3	42.3	20.0	29.1	40.1	17.9	61.0	67.5	52.2
7. Jammu & Kashmir	18.3	26.4	9.1	13.6	21.5	4.5	39.2	48.0	29.0
8. Kerala	60.2	66.5	53.9	59.0	65.5	52.6	66.3	72.0	60.5
9. Madhya Pradesh	22.1	32.8	10.8	16.8	27.0	6.0	49.8	60.6	35.1
10. Maharashtra	39.1	51.3	26.0	30.4	43.3	17.5	58.1	67.5	46.6
11. Mysore	31.5	41.9	20.8	25.1	35.6	14.4	51.5	60.8	41.3
12. Naga Land	27.3	34.4	19.2	23.4	29.7	16.7	62.6	67.1	53.2
13. Orissa	26.1	38.3	13.7	24.1	36.2	11.9	48.9	60.0	35.7
14. Punjab	33.4	40.1	26.7	27.5	34.2	19.8	52.3	58.5	45.1
15. Rajasthan	18.8	28.4	8.3	13.6	22.0	3.8	43.1	55.0	29.5
16. Tamil Nadu	39.4	51.7	26.8	31.8	44.7	18.9	50.8	67.5	45.5
17. Uttar Pradesh	21.6	31.8	10.2	18.0	28.2	6.6	43.9	52.6	33.3
18. West Bengal	33.0	42.8	22.1	25.6	36.0	14.6	55.8	61.9	47.8

*Union Territories  
and other areas*

1. Andaman & Nicobar Islands	43.5	51.5	31.0	38.2	46.7	25.6	61.3	66.8	51.5
2. Chandigarh	61.2	66.6	54.1	28.7	36.5	17.5	64.6	69.8	57.7
3. Dadra & Nagar Haveli	14.9	22.0	7.8	14.9	22.0	7.8	-	-	-
4. Delhi	56.6	63.9	47.6	35.2	47.9	20.0	59.1	65.7	50.9
5. Goa, Daman & Diu	44.5	54.4	34.5	40.4	50.8	30.2	56.1	64.0	47.2
6. L. H. & A. Islands	43.4	56.3	30.4	43.4	56.3	30.4	-	-	-
7. Manipur	32.8	46.2	19.2	29.7	43.1	16.0	53.3	66.4	39.9
8. Meghalaya	28.4	32.9	23.7	23.0	27.3	18.6	64.7	69.2	59.5
9. N.E.F.A.	9.3	14.6	3.5	8.1	13.0	2.9	46.2	54.2	31.9
10. Pondichery	43.4	54.6	32.0	35.9	48.2	23.5	53.6	63.4	43.8
11. Tripura	30.9	40.6	20.5	27.9	37.8	17.4	65.2	72.3	57.6



Jammu & Kashmir appear better than Kerala because the percentage increase in the former is 65.9 per cent as against 28.4 per cent in the latter.

### *Urban-Rural Differential*

In the two decades ending 1961 and 1971 the progress in literacy in the urban areas has been from 46.9 to 52.5 per cent and in the rural areas from 18.9 to 23.6 per cent. The States which have a low rate of literacy have a much lower level of literacy in the rural areas and consequently a much wider urban-rural differential than in the States which have a high rate of literacy. The States where the urban-rural differential is the widest are also the States where spread of primary education, particularly in rural areas, has not yet made enough mark and conversely, the States where the differential is narrow are the ones where the primary education programmes have been most successful. The literacy rate in all cities (population 100,000 and above) is above the national average. Out of 142 cities in the country there are only 9 with literacy between 29.34 per cent to 39.99 per cent, 34 between 40 per cent and 49.99 per cent and 99 cities above 50 per cent.

### *Male-Female Differential*

There has always been a wide gap between the rate of literacy among males and females in India. The traditional role of women among the educated families in India has been inside the home and female employment has largely been limited to occupations which do not demand education. As is evident from Table I it was only in 1930s that the rate of literacy among females shows a noticeable upward trend. Table IV reveals that the male-female differential in literacy continues to be wide in all regions with the exception of Kerala which shows that even now female literacy is more neglected than the literacy programme in general. In the two decades ending with 1961 and 1971 male and female literacy rose from 34.4 to 39.5 per cent and from 12.9 to 18.4 per cent respectively. Consequently the gap between male and female literacy is almost the same.

The characteristic feature relating to urban-rural differential is present in the case of male-female differential also, viz. the States which have a higher rate of literacy have a much narrower male-female differential than those which have a lower rate of literacy. Moreover, as can be expected, male-female differential is perceptibly narrower in the urban areas as compared to the rural areas.

### *Conclusions*

Despite the considerable progress in the number of literate persons in absolute terms India is still one of the least literate countries in the world. Although education and learning have been greatly cherished in the ancient past and numerous agencies of informal education have cultivated a tradition which respects learning, literacy has received a low priority in India for centuries. The caste system, the limited role of woman in society and the predominance of farm economy based on extremely backward technology made it unnecessary for most people to learn to read and to write. Even in the post-Independence era the limited success of universal primary education and lack of perseverance in the literacy programmes has kept the rate of literacy low.

However, the States which have paid due attention to primary education and those which have made concerted efforts for the spread of adult literacy have shown that the problem can be tackled.

## PER CAPITA COST OF ADULT LITERACY IN INDIA

N. A. ANSARI AND K. B. REGE

WHILE DRAWING up and considering plans for eradication of illiteracy in the country, one of the most important questions raised is "How much does it cost to make a person literate?" An attempt has been made to estimate the per capita cost to facilitate, as far as possible, realistic calculation of the amount needed for organizing literacy programmes.

For the purpose of this Study, the whole country has been divided into five regions, namely, the Eastern, the Western, the Southern, the Northern, and the Central. It was noticed that the per capita cost varies widely in different regions mostly according to pattern of recruitment of the teachers and the system of payment to them. The minimum cost of teaching material supplied to the literacy classes and contingencies provided for them, however, remain almost the same throughout the country. While demarcating these regions, the principle of contiguity of the different States in the country was kept in view.

The following table indicates the five regions and the States which constitute them.

### *Regions*

#### *Eastern Region*

West Bengal

Orissa

Assam

#### *Western Region*

Maharashtra

Gujarat

Rajasthan

<i>Northern Region</i>	<i>Southern Region</i>	<i>Central Region</i>
Punjab	Kerala	Madhya Pradesh
Delhi	Madras	Uttar Pradesh
Jammu & Kashmir	Mysore	Bihar
	Andhra Pradesh	

In order to work out the estimates, the procedure adopted was to collect information regarding the number of adults made literate in an individual State during a particular period and the total expenditure incurred on the literacy programme (generally consisting of remuneration to teachers, contingencies and cost of essential teaching materials) for the same period. Wherever this information was not available for literacy work separately, the total expenditure on Social Education was taken into account. The assumption was that the Social Education programme was mostly concerned with Adult Literacy. The estimates relate to the period from the year 1947 to 1951, that is, the period soon after the emergence of the new comprehensive concept of 'Social Education'. This assumption would be valid to a considerable extent as the programme of Community Development had not come into force as yet and Social Education was not an activity of Community Development Blocks. During this period also, the literacy programmes really formed the core activity of the Social Education programmes. In cases where information was not available for literacy work separately, wherever possible, separate estimates of cost of literacy were worked out on the basis of per capita payments made to the teachers and grants given to the adult literacy classes for equipment etc. For working out this cost, it may, however, be pointed out that the duration of a literacy class has not been taken into account. The duration of a literacy class varies from State to State and also from time to time according to the nature of organization of the literacy work.

The standards of achievement also differ from State to State but the literacy course is generally divided into two stages in almost all the States of the country. The per capita cost that has been worked out for making a person literate is the cost of making him complete the first stage of literacy, no matter how long he took to do so.

Table Indicating Details of Calculation for Different Regions

Sr. No.	Regional state	Year	No. of adults made literate	Teacher's salary Rs.	Equipment Rs.	Total expenditure Rs.	Per capita cost Rs.	Relevant References
I	2	3	4	5	6	7	8	9
<b>I EASTERN REGION</b>								
1.	West Bengal	1950-51	3751	-	-	96240.00	28.85	All India Report of SE for 1947-51.
2.	Orissa	1949-51	43879	-	-	490432.00	11.14	All India Report of SE for 1947-51.
3.	Assam	1949-51	34824	-	-	664000.00	19.66	All India Report of SE for 1947-51.
<b>II WESTERN REGION</b>								
Average per Capita Cost for the Region : Rs. 19.66								
1.	Maharashtra	1950-51	114590	4.00 per adult	5.00 per adult		9.00	All India Report of Ministry of Education 1954
2.	Gujarat	1950-51	2593	-	-	25617.53	9.87	—Do—
3.	Rajasthan	1948-51	50845	-	-	276248.00	7.50	—Do—
Average per Capita Cost for the Region : Rs. 8.79								
Special data for certain areas in this Region								
1.	Bombay	1962-63	10756	-	-	102420.29	9.85	Bombay City Social Education Committee.
2.	Rajkot Division Literacy Drive	1958	36800	11576.00	21240.00	137000.00	3.75	Annual Report-1962-63. Report on Adult Literacy. Drive in Rajkot Division.

<b>III NORTHERN REGION</b>									
1. Punjab	1949-51	14547	-	-	400448.00	26.67	All India Report of SE for 1947-51.	-Do--	
2. Delhi	1950-51	2296	-	-	65840.00	30.00			
3. Jammu & Kashmir	Figures not available. Average per Capita Cost for the Region : Rs. 28.33								
<b>IV SOUTHERN REGION</b>									
1. Kerala	1949-50	1610	-	-	15000.00	8.77,	All India Report of SE for 1947-51.	--Do--	
2. Madras	1948-51	41685	-	-	140718.00	3.40	Mysore State Adult Education Council & its activities.		
3. Mysore	1947-51	138453	-	-		5.00			
4. Andhra Pradesh	1948-51	16312	-	-	283336.00	14.40	All India Report of SE for 1947-51.		
	Average per Capital Cost for the Region—Rs.	7.89							
<b>V CENTRAL REGION</b>									
1. Madhya Pradesh	1947-51	639686	-	-	7687762.	12.00	All India Report of SE for 1947-51.	--Do-- --Do--	
2. Uttar Pradesh	1947-51	206667	-	-	4693182.00	16.00			
3. Bihar	1950-51	56380	-	-	573264.00	11.00			
	Average per Capita Cost for the Region	Rs. 13.00							
<b>VI ALL INDIA ESTIMATES</b>									
1. 1947-51						12.00	All India Report of SE for 1947-51.		
2. 1951-52		489135			7182663.00	14.44		--Do--	

After obtaining these estimates for individual States the averages for the five different regions were worked out. (See table) During the period from 1947 to 1951 these averages for the different regions were found to be as follows :

<i>Region</i>	<i>Average Per Capita Cost</i>
The Eastern Region	Rs. 19.66
The Southern Region	Rs. 7.89
The Northern Region	Rs. 28.33
The Western Region	Rs. 8.79
The Central Region	Rs. 13.30

A point to be noted in this connection is that some of the regions have not taken into account the expenditure incurred by them on supervision, direction and office establishments. This is invariably the case in those regions where the per capita cost is very low. Had this expenditure been considered, the cost would have definitely been higher.

During this period from 1947 to 1951, the All India Per Capita Cost for making an adult literate was found to be Rs. 12.44. For comparative estimate, the figure for the following year 1951-52, was Rs. 14.44.

These estimates relate to the period 1947-51 for which the figures were readily available. In view of a steady rise in the price-structure in the country during the period that followed, a definite rise of at least 50 per cent over these estimates may be allowed while calculating the amount needed for adult literacy programmes in the country at this time or in the immediate future. A per capita cost of about twenty rupees may thus be considered as adequate.

We are conscious of the fact that the Study suffers from many limitations—absence of consideration of the standard of attainment, follow-up activities, and lack of valid and reliable statistics—to name a few of them; but it is an attempt to bring together the data readily available on the subject.

Besides some of the limitations stated above, mention must be made here of a special limitation that we have not taken into account, namely, the recent changes in the pattern of the organization of literacy work, especially that of Gram Shikshan

Mohim of Maharashtra State. These estimates are based on the old pattern of organizing scattered literacy classes as was current in the years 1947 to 1951. It is likely that this pre-capita cost will be reduced considerably if a state-wide intensive literacy campaign is organized on the pattern followed in Maharashtra.

While drawing a general plan of operation for the Programme of Functional Literacy under the Government of India Project of "Farmers' Education and Functional Literacy", the Working Group organized jointly by the Ministry of Education, and the Department of Adult Education, National Institute of Education, National Council of Educational Research and Training, in January, 1968, has worked out the cost of one literacy class of six months duration for 30 adults at Rs. 510/-.

The detailed break-up of this amount is given below :

*Cost of one literacy class of six months duration for  
30 adults*

A. Salary/Honorarium/Training/etc.	Rs.
i) Salary/Honorarium of one Instructor at Rs. 20/- p.m.	120.00
ii) Salary of Supervisor at Rs. 50/- p.m. 1/10th of Supervisor for one class	30.00
iii) Training of Instructor or teacher	50.00
iv) Training of Supervisor at Rs. 30/- 1/10th of Supervisor for one class.	3.00
v) Provision of training of instructors and Supervisors who may fall out, 10% of the cost of 3 and 4 above.	5.30

(Say Rs. 210/-)

B. Equipment	Rs.
i) Non-recurring	
a) One Petromax (Rs. 60/-), Two Hurricane Lamps (Rs. 8/- each) plus spares at 10% (Rs. 7.60)	83.60



b) Maps and Charts etc.	15.00
c) Follow-up material—Rs. 3/- per set of 5 books—6 sets with spares at 33% ( $3 \times 6 = 18$ plus $6 = 24$ )	24.00
	<u>Rs. 122.60</u>

(Say Rs. 125.00)

ii) Recurring	Rs.
a) Slates (70 paise each)—30 with spares at 10%	23.50
b) Note-Books (Rs 1/- each)—30 with spares at 10%	33.00
c) Primers etc. at Rs. 1/- each— 30 with spares at 10%	33.00
d) Instructor's kit.	3.00
e) Kerosene Oil	80.00
	<u>Rs. 172.50</u>

(Say Rs. 175/-)

Grand Total 510.00

It is also suggested that the above items to expenditure may require some variations depending upon local conditions within the ceiling prescribed above. Accordingly, the Central Ministry of Education has released the grants to the State Education Departments on this basis in this Centrally sponsored Project. Thus the per capita expenditure in this project works out at Rs. 17/-.

This fully corroborates our estimate which was based on the expenditure incurred in adult literacy work in the years 1947-51. In a class of 30 adults, it is expected that the turn-out of literates at the end of the completion of the literacy course would be of about 25 adult literates, bringing the per capita cost of making the adults in India literate to about Rs. 20/-.

## GUIDELINES FOR AN ATTACK ON ILLITERACY

HOMER KEMPFER

THE IMPORTANCE of literacy in economic development is not argued in this paper. It is assumed. Granted a need for extending literacy, the timing and focus of the attack on illiteracy become important matters. The proposals herein invite the reader to consider pertinent data and a line of reasoning as a guide to further planning in this field.

Worldwide evidence collected by the UNESCO does not clearly show that widespread literacy must come before industrialization. Neither, however, can literacy wait long afterward. In some countries, the educational system historically developed ahead of industrialization and eased the way. In others, industrialization began to take hold first but was unable to move ahead successfully until the educational system caught up. Apparently, literacy and industrialization develop harmoniously when they develop together. They mutually reinforce each other.

### *Education Is an Investment, It is Not Merely a Social Service*

Education is widely considered to be a fundamental right of all people. Many modern nations accept the notion that their citizens are entitled to equality of opportunity in education. The extension of equal political rights also demands a basic educational background for the proper exercise of citizenship. Education as a social service is well established and widely understood.

Likewise there is a widespread awareness of the private values

of education even though opportunities for education are often quite limited. Individuals want literacy and education for occupational advancement, protection of their rights, social prestige and many other reasons. Private values indeed are so important that many people pay well and work hard for education which benefits them personally.

Public values of education are less widely understood. Economic development, social advance, emotional integration, and political stability all depend heavily upon literacy and education. These are the reasons for public interest in education. Indeed, in a dynamic society education is looked upon as another form of investment—alongside steel mills, irrigation systems, electric power plants and railways. Human beings are a part of the natural resources of a nation and the way to their development is through education.

We have, then, the social service principle and the investment principle each providing guidance to our educational system. Each provides its own guidelines.

Social and welfare services (care of orphans, relief to the poor, health services, disaster relief) are intended 'to provide a minimum floor below which people shall not fall. Such services are given to help the less fortunate members of society to maintain their normal physical, mental, and social functioning. The criterion of distribution is individual need. The amount distributed depends on what the giver can afford and is inclined to give. It is often charity. Within this limit, service is spread widely (and often thinly) as long as the funds last. No one is given much while others go without. A problem always exists inasmuch as there are never enough resources to provide all the social services, including education, commonly thought desirable. The problem exists everywhere but, of course, is most acute in countries economically less advanced.

The education-as-investment principle provides a different set of guidelines. Education goes beyond the maintenance of minimum functional levels. Education is not alms distributed among people. Instead, it is a sharp tool for bringing about further economic, social, and political development. The same education is not given to all. It is distributed according to ability of individuals and needs of the country. The guidelines

applied are similar to those used in investing money in physical resources—dams, power plants, factories, railway systems, and steel mills. Public expenditures for education take on the nature of capital investment in human resources.

This principle of investing in education according to public need is applied in the regular school system. The primary secondary-higher education system represents an educational pyramid. Universal primary education may be an aim but long before this is reached, money is invested on secondary schools for a limited fraction of the primary graduates. Institutions of higher education offer to a more highly selected group training in advanced technical and general education. The state may focus education as it desires. Within higher education, for example, it may, through stiffer entrance examinations, reduce the number of arts graduates, if there is a surplus, and by expanding facilities and scholarships, increase science and engineering graduates. It invests public funds where they can be of most benefit to the country.

Applied to literacy, two questions are important: (a) How can the state get the most literacy for its money? (b) Where can literacy instruction contribute most to development?

The investment criterion for expenditure of funds is not need; it is returns or dividends. The amount distributed is the amount needed to do the job—to accomplish the purpose. Investment is never charity.

This notion of education as an investment provides some important guides to planning for literacy instruction:

- (a) A literacy investment will be made only where maximum dividends can be expected in a reasonably short time. Only where efficient learning can be expected, will an investment be made. Poor risks are not enrolled.
- (b) An investment in literacy is concentrated sufficiently to bring worth-while results. Money and teaching energy are not scattered loosely to all and sundry.
- (c) The investment is protected. People are not brought to the threshold of literacy, given a certificate, and abandoned. Adequate follow-up is provided to maintain and improve upon the gains made.

*If Education is an Investment, Literacy Efforts  
Should Be Selective*

In theory we should make everyone literate—immediately. Certainly that is our ultimate goal.

But literacy and education take time, energy, and capital, and approximately 23 crores of Indian adults are illiterate. Energy and funds are scarce. Increased quantities can shorten time but cannot eliminate it as a factor. True, as the Director-General of UNESCO says, illiteracy could be wiped out of the world in a decade if adequate energies were applied to the task. But there are few indications that under present circumstances sufficient money will be forthcoming. The Third Plan shows no increase in funds for literacy instruction among adults.

If we do not have the resources to attempt all of the task at once, then we can attack only a part of it in the beginning and phase our efforts through future Plans. This means focusing our energies—selection—priority groups. By what criteria should priorities be set? Three are suggested: desire to learn, ability to learn, and expected dividends.

*Literacy Instruction Should Be Offered First Where Sizeable  
Groups Positively Need and Seriously Want to Learn*

Illiterates differ widely in their desire to learn to read and write. Desire is likely to be low among tribals and rural people remote from centres of commerce and industry. If written communication is not necessary in their daily lives, illiterates are not likely to recognize any important role for literacy. Farmers, herdsman, fishermen, homebound women and numerous other occupational groups often feel little or no need for literacy. They seemingly can get along without reading and the strong demands for change have not yet caught up with them. Likewise, old people, who have largely finished their lives without reading, usually have very little interest in literacy instruction.

On the other hand, an industrialising society needs literates and, in fact, people trained far above literacy in many mental and manipulative skills. Right now there are at least 10,000 jobs open in Delhi for which trained people cannot be found, but they all require training based upon literacy.

Literacy is most needed by people already in or about to enter into industrial occupations. Where industry needs literate people, those seeking employment will know it and will soon generate strong internally-felt needs for reading and writing. That is why the Social Education Director in Bombay said that he could fill 1500 literacy classes if he could pay that many teachers. He had money enough for only 600. Where reading and writing open the door to more food, employment, a better job, and higher status, literacy becomes a pressing need.

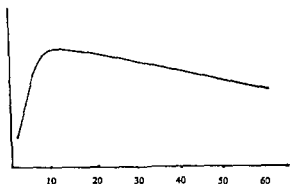
There is little doubt on this point. The range of internally-felt need for literacy is very wide.

This internal motivation is highly important to learning—possibly more important than any other factor. Psychological readiness and eagerness for reading is essential if adults are to learn with ease. The strength of this motivation determines individual effort, persistence of attendance, and application of learning outside the group. This motivation is sufficiently important to justify the exclusion from literacy classes of persons with little felt need until there are ample teachers and books for everyone. Indeed, unless an applicant for literacy instruction can give convincing reasons for wanting instruction, he will likely drop out early. Unless an applicant will solemnly promise to attend instruction regularly for the 250 to 400 hours necessary to learn to read and write, may be he belongs on a waiting list. Making literacy instruction a privilege for which illiterates can qualify through strong internal motivation instead of something they are begged to attend will cast literacy in an entirely different light.

This policy of providing literacy instruction where groups feel a need for it might result in more literacy classes in cities than in rural areas. This may sound impolitic in a country where four-fifths of the people live in villages. If teaching those first who want literacy has merit, this policy would not, in fact, discriminate against rural areas. Instruction would be offered anywhere—in city, town, or village—wherever people were ready to learn. Instructional energy and money would not, however, be spent on promotion of literacy among people who feel little or no need for it. They too could qualify for instruction as soon as they demonstrate sufficient interest in serious instruction.

*Literacy Instruction Should Be Offered First to Those Who Can Learn most Readily*

These groups are the young and the intelligent. Young adults learn most easily. Of all age groups, the psychologist Thorndike first showed that the period of most efficient learning was between ages 20 and 25. Sheer learning ability (quantity and quality of learning per hour) builds up rapidly through childhood and adolescence to this peak and then declines slowly during adulthood. A man of 60 can still learn many things as readily as a youth of 16 and both can learn faster than can younger children.



Curve of mental growth and decline Bellevue Scale Age 7-68.

This curve has enormous significance for education. It shows that children learn more slowly than adults. Young minds are not yet fully developed. Children of ages 6-10 normally can learn to read at the fourth standard in four years. Adults, in 250 to 400 hours of instruction under a trained teacher can learn to read at the same standard. Thus, children in their immaturity, require much more time to learn to read. One year's expenditure to support a government primary school normally is around Rs. 25 per child or Rs. 100 for four years. A much smaller investment is needed to make an adult literate.

One main reason why childhood has become the traditional age for schooling around the world is not that children learn faster, but that they have free time. (Another reason is that childhood is the best time to inculcate socially desirable habits and disciplined behaviour. Habits, good or bad, will be formed during childhood and education then can shape them properly.)

As they grow older, their economic usefulness increases. Work and other time-consuming responsibilities of adulthood often crowd out time for schooling. Yet, for those with time available, young adulthood is the period of most economical learning. This fact has not yet entered sufficiently into the educational policy of most countries. Tradition still governs.

While only one or two per cent of the population are mentally incapable of learning to read, a considerably larger group requires more than normal teaching effort. As long as educational resources are limited, they can most wisely be invested in the abler minds.

Identification of the more intelligent adults is a problem. Non-verbal group intelligence tests are the best way to determine the mental ability of illiterates, but they require careful administration. Sometimes a local committee or panchayat can be asked to draw up a list of adults most likely to learn fast. This selectivity in itself is likely to act as a motivator, since the status of "quick mind" attaches to the "chosen". Regardless of testing techniques used, it is sound social policy for funds and teaching energy to be invested first on people of good minds and rapid learning ability.

*Literacy Instruction Should be Offered First to Those Who Can  
Return Greatest Social Dividends*

If the State provides literacy instruction for the social good but cannot offer it to all at once, it becomes sensible for the investment to be made where social dividends are likely to be greatest. Four criteria are important: age, ability, leadership position or potential, and contribution to development.

(a) *Age.* Life expectancy is a major factor in any investment. Young children obviously have the longest time ahead in which to return dividends on the educational investment in them. This is a major argument for primary education. Young adults come next. Other things being equal, a youth of 15 is expected to return to society several times as much benefit as a 60-year old man on a literacy investment. It takes young children a generation to replace their parents. Young adults are much closer to that responsibility. The faster rate of learning and nearness to adult responsibilities are powerful reasons for the



education of young adults. These reasons far outweigh the slightly longer life expectancy for children. They could well weigh more heavily in policy making.

(b) *Ability*. A farmer does not invest his best energies in his poorest land. A miner first mines his better ores. A horse-man does not select and groom a plowhorse for the races. Likewise, a nation, state, district, block, or village can most wisely spend the bulk of its literacy instruction energies on its ablest illiterates. Those with greatest potential—with sharpest wits—can return greatest dividends and pay off the investment most quickly. This principle is recognized in the selective admission policies in secondary and higher education. When resources are short, it is equally justified in literacy instruction.

(c) *Leadership*. A 60-year old sarpanch or 50-year old co-op. official might well be worth the literacy investment. Recognised-but-illiterate leaders at any level are prime candidates for literacy instruction—if they personally feel the need. Likewise, recognized young potential leaders deserve high priority.

(d) *Contribution to development*. Because of occupation or other reasons, some persons will make a greater contribution to the objectives of development than others. Literacy invested in a nomad is not likely to aid national development as much as if invested in an industrial worker. While there are many exceptions, in general we know that groups located near the heart of industrial and business activity will make a greater return on a literacy investment than those in remote areas. A society striving for economic development will offer literacy first to those groups most likely to contribute immediately to its development objectives.

### *Literacy Instruction Should Never Be Started Unless Functional Literacy Can be Achieved*

The curve of usefulness in literacy instruction is not a straight line. That is, each succeeding lesson does not add equally to a person's competence. Benefits come slowly at first. While writing one's name is a worthwhile accomplishment, in general anything less than functional literacy represents largely wasted effort, time and money. Full dividends do not come on the investment until functional literacy is achieved.

It follows that the teacher and all members of each new literacy group should be committed to devoting ample time to instruction. If classes are held for two hours per day, six days per week, from five to eight months will be required by the average group to achieve functional literacy. With shorter class periods, fewer meetings per week, irregular attendance, and inroads of recreational activities, it is generally recognized that nine or ten months are necessary to achieve functional literacy. So-called Stage One at best marks a pedagogical milestone which falls short of functional literacy. When it is openly recognised as a terminal point, it is a psychological trap doing great damage to students, teachers, and target-minded statisticians. Students should never be allowed to have any special sense of terminal achievement while still at midstream. Villagers who want no more literacy than represented by Stage One should not be allowed to waste public money. Their motivation should be stronger before being allowed to enroll. Part-time courses of four or five months should be abandoned as too wasteful of public funds. After a few months of relapse, the residue of gain is almost nil.

This principle likewise eliminates the one or two-month vacation efforts of college students and other short campaigns. Such campaigns may serve a good purpose in arousing interest in literacy and in building the necessary readiness for reading. They should not be confused with literacy instruction. Likewise, they should not build up false hopes of achievement or promise anything more than the simplest of skills such as writing of the name, address, and numbers. High promises for short efforts only set the stage for failure and frustration that may hamper future efforts. Statistics from such campaigns should never enter into target-fulfilment figures of literacy accomplishment.

*Literacy Instruction Should Never Be Started Unless a Continuing Programme of Follow-up Education Is Planned And Carried Out*

Functional literacy is not enough. Only certain preliminary tools have been acquired and a partial foundation laid. Very little superstructure has been built. Literacy merely opens the door to significant education.

Literacy follow-up has three functions :

(a) *Follow-up should maintain literacy skills and prevent relapse.* We must always remember Mushtaq Ahmed's research findings that 60 per cent of those who had been given a literacy certificate could not, a year or more later, pass a test of functional literacy. The majority of the new literates did not maintain their skills. Apparently literacy had too small a role in their lives to keep their skills sharp. An active organized follow-up programme could have substituted for the lack of environmental support and could have maintained those skills. Unless we know clearly that the new literates will use their reading and writing at least several times a week, it is likely to be waste of energy to start a class.

We hope, of course, that follow-up for skill maintenance will not have to be continued forever. But the need for planned skill maintenance arises whenever literacy is developed ahead of the environmental need for it. If people have to read in order to get along, it means that there are enough reading materials around to maintain their skills. Areas poverty-stricken in reading materials require a considerable artificial supply from outside and an organized programme of use to maintain skills among the new literates.

In one sense it would be unfortunate and costly if all literacy were to be wiped out quickly before the environmental demands and requisite supply of reading material could support the new literacy skills. Where these are lacking a sustained and extensive follow-up programme with somewhat artificial materials and procedures become necessary. At the peril of relapse, the programme needs to continue until the environmental demands develop and relieve the follow-up programme of this function. The dilemma is that it costs money to maintain the programme. Yet great loss and waste would occur if new literacy skills were allowed to relapse through disuse.

The most economical use of funds occurs when the environment can take over the maintenance-of-skills job with a minimum of post-literacy follow-up necessary. For this reason it is always good policy to develop literacy instruction among groups keenly aware of their need and in situations in which they can immediately use their new skills.

(b) *Follow-up should further develop reading and writing skills to full adult level.* Functional literacy represents skills

attained at about the fourth or fifth year of primary school. Fully-adult matter is still difficult and laborious for the new literate. Additional skills and habits and faster reading speed and comprehension are needed for full adult literacy. The functionally literate will use their skills when they must but ordinarily will not become aggressive seekers of knowledge in the full range of adult reading. Without personal drive or a systematic upgrading instructional programme, a relapse of two grades in literacy skill is common even when the environment supports literacy. It is highly desirable, then, for a follow-up programme to build up the elementary skills to their normal full adult stature.

(c) *Follow-up should build habits of continuous learning throughout life.* Achievement of literacy should not be a terminal point. Of itself, it adds little to the development of a country. Literacy needs to be looked upon as only the first step in a continuous process of education throughout life. Functional literacy should be only a milestone on a long educational road ahead in which the school and library have vital roles to play. Through classes, guided reading, discussion and other activities, new literates can be led into many avenues and branches of learning which require ever-more-mature reading skills. Only in these ways can the investment in literacy be protected and maximally capitalized upon.

In an ever-developing society in a rapidly-changing world, India can wisely adopt the notion that education is for all ages. This nation need not hold onto the oft-prevailing concept that education can be finished in childhood or youth. Instead, India can build a system that uses education as the major strategy of individual and social growth throughout the lives of all its citizens.

While the school and library have primary responsibilities for literacy follow-up, a sound programme is best carried out by the combined efforts of all public and private agencies having an impact on the community. Educators at the national, state, district, and block levels can bring together all government agencies having action or service programmes at the village level. Among the agencies should be Community Development, Agriculture, Revenue, Posts and Telegraphs, Irrigation, Cottage Industries, Panchayats, Co-operatives, and many others. Private organisations can also be involved. They can reach common

understandings about reading level, basic vocabulary, publication and distribution of materials and procedures for encouraging use of new literacy skills. If all such agencies prepare some of their materials at a low reading level, the new literates can begin to use their skills functionally. These agencies can likewise adopt policies and their agents can follow practices which will encourage the use of literacy.

In a typical Indian village, if a follow-up programme is not provided to give new literates practice in their new skills, one can expect over a half of them soon to relapse into illiteracy. Can any country afford to waste such money?

### *Motivation for Literacy Comes Best from The Total Environment*

Nowhere has the interplay of the social service and investment principles caused more confusion than in the motivation for literacy instruction. The development of the desire for literacy is quite a different matter from teaching adults to read and write. The literacy movement has suffered greatly because they are so often confused. Literacy teachers often have been turned into missionaries trying to convert those who felt little need for instruction instead of teaching those who wanted to learn. Even today, in both Educational and Community Development circles, embarrassing questions arise about achievement in literacy work because promotional energies and instructional energies are not accounted for separately.

Literacy workers with predominately a social service point of view often assume that the most backward classes and remote villagers need literacy most. They see the under-privileged exploited and unable to advance because of their handicap. But the illiterates often feel different. They often see little or no role for reading and writing in their daily lives. They require a lot of persuasion before they become serious and bona fide candidates for literacy classes. Nonetheless targets are set and funds allocated among the Community Development blocks regardless of readiness for literacy instruction. And workers are expected to get results on a somewhat uniform scale.

On the other hand, in cities and industrial areas, lakhs of Indians want to learn to read and write but have no teacher. Money from the Centre and states is not available to them in

sufficient quantity to provide instruction.

Between these situations a basic principle is overlooked. Readiness for literacy arises from the total environment. Direct promotion and persuasion is likely to be ineffective and quite temporary. Basic internal motivation for literacy is the result of slow growing environmental pressures and rising personal aspirations. These pressures come from the total surroundings and only slightly from whirlwind campaigns for persuasion. The need to keep accounts, calculate pay, read signs, read instructions, write messages, read and write records; the desire to read religious books and other literature; the need to acquire information from print and to communicate in writing with others—these are the real needs that build the desire for literacy and motivate to action. They cannot be created by propaganda.

All agencies touching the community must be depended upon and positively used to build this motivation among illiterates. All Community Development personnel, business and industrial organisations, government officials, private agencies, and employers whose work would be made more effective by widespread literacy have a responsibility to encourage illiterates to learn to read and write. Employment policies, public privileges, and government policies can be shaped to encourage literacy. As the environmental pressures toward literacy increase, personal recognition of the necessity for literacy will grow. The radio, press, motion pictures, and other mass media can be used constantly to inform people how they can become literate.

Planners and administrators need to be aware of this situation and of the objectives desired. If they want maximum results for their literacy expenditure, they will first identify those who are already motivated and teach them. They will adopt priorities and stick to them. Only when this task is finished will they turn to groups of lower motivation.

Actually as India develops, the industrializing environment will continually throw up new groups motivated toward literacy. Motivation will develop in different people at different times. Almost never will all those in a village come to feel the need for literacy at the same time. Growth of this awareness will spread over many years. The instructional load will also be spread. Interest, activity, and follow-up can be sustained. There need be no campaign sweeping through the populace, attaining

low standards of achievement, and abandoning them when target numbers have been fulfilled.

If classes admit only the genuinely motivated, instructors will always be working with groups interested in learning. Their work will be easier and more rewarding. Drop-outs will be fewer. Morale can be high because both teachers and students will feel a sense of accomplishment.

The social service principle, of course, calls for stirring up interest in literacy among those environment does not demand it. This task is quite different from teaching and can employ many other persons with other types of skills. Since it tends to build motivation by persuasion instead of basing it upon truly felt need, it is likely to be expensive of time, energy, and money.

For this reason policy makers might want to allow educators opportunity first to carry out their responsibility of teaching those who want to learn. If any energy is left over, they can provide some leadership in promotion. However, it is not fair to expect teaching results to emerge from promotional time.

*Unless Highest Priority Is Given to Literacy, We Should Largely Abandon Literacy Campaigns Aimed at "Wiping Out Illiteracy"*

To be successful, literacy campaigns require high national priority, devoted top-level leadership, sufficient funds, careful organisation and training, ample supplies of instructional materials, a strongly supportive environment, and sustained follow-up. Where appropriate conditions exist, mass illiteracy can be greatly reduced in a few years, but completely wiping out illiteracy becomes very difficult. When most of the ingredients are absent or in short supply, a mass campaign at best can have only limited success. Where environmental motivation is weak, campaigns to wipe out illiteracy are unrealistic and costly. Where resources are scarce, it is doubtful that a nation can afford to waste money building up its literacy artificially.

Preparatory work to motivate uninterested people toward literacy is expensive. While promotional campaigns may be necessary or desirable from a social service point of view, visible results in numbers made literate are low and open to criticism. Campaigns in a non-supportive environment require further costly follow-up to maintain literacy skills. Where funds are scarce,

they can be more productively invested in teaching those already motivated. It is better to satisfy existing needs than to create new ones artificially.

The abandonment of the all-inconclusive campaign can open the way for a more intelligent and realistic approach. To make maximum progress, we must stop thinking of illiterates as an enormous undifferentiated mass. We must make a selective approach. We must select those who have strong internal motivation, those who can most easily learn, and those likely to give greatest returns on the investment.

Who and where are they? We know in general and in part. Through research we need to analyze, document and find out more precisely who the internally motivated are. This paper has hypothesised that young adults and those in certain environments are more strongly motivated than others. These hypotheses and others should be tested and proved or disproved by research.

A selective effort can invest the limited funds and available energy in adults who are most able and willing to learn. They will return maximum dividends to society in the shortest possible time. We may not solve the adult illiteracy problem in a decade. In the past decade conventional adult literacy approaches brought an estimated net gain of only one percentage point. The remainder of the seven point gain was due to primary education. Surely by careful application of these principles, we can make a much bigger dent than by present approaches which often ignore the crucial factor of internal motivation.



## METHODS OF LITERACY TEACHING

T. A. KOSHY

IN GENERAL, the methods of teaching reading and writing can be classified into three main groups; namely, the "synthetic" methods, the "analytic" methods and combination of certain elements of both namely, "analytico-synthetic" methods. The term 'synthetic' refers to the mental process of combining the detailed elements of language (the sounds of the letters and of syllables) elements of both namely, "analytio-synthetic" methods. The term 'analytic' refers to the mental process of breaking down the larger units into their constituent elements, i.e., a sentence which is a larger unit can be broken down into words, syllables and letters. Methods of adult literacy in India belong to one or the other of these broad categories.

Several methods are used in India for teaching reading and writing, and a few of these are briefly described below.

### *The Traditional Method*

This is a "synthetic" method and is the main method used in schools as well as in a number of adult literacy classes. A majority of literacy primers are also based on this method with some innovations here and there. To simplify this method, some authors select the most common letters or those which can be easily written or those which can be grouped on the basis of similarity of their shapes and begin by teaching such letters by sheer drill. Then the adults are taught to make words through combining of the letters already learned, sometimes even making

meaningless "words" by such combinations. A variation of this method is the "Zero" method of "Vigyan Bhikshu" of Calcutta. In this, a basic symbol, like "O" is selected and letters are constructed from that and later the letters thus introduced are combined into words. The principle of teaching first easy to write letters which also group together well on account of their similarity in shape is employed in the method used by the Mysore State Adult Education Council for teaching reading and writing of Kannada.

An improved traditional method has been used in Delhi territory for some years. This is based on grouping of the letters according to the similarity of their shapes and also associating them with pictures and words. The picture of an object is shown to the students and they are asked to pronounce the name of the object. Then their attention is drawn towards the sounds in the word they have pronounced and then the letters representing those sounds are shown to them separately at first and then combined to make the word which is printed below the picture of the object.

A method similar to this is used by the Bombay City Social Education Committee in the hundreds of adult literacy classes they conduct in the city of Bombay.

### *The Zero Method*

This method devised by "Vigyan Bhikshu" is used by the Bengal Mass Education Society for Bengali. This method is rather unique in the sense that it begins teaching reading and writing from symbols used in arithmetic. According to the author, all the numerals emanate from "O" (Zero) and the letters from 'O' or a numeral. The author also claims that this is a "synthetic" method, since the figures and the letters are built up step by step and the students proceed from one lesson to another along the path of least resistance. The student literally starts from nothing, i.e., "Zero". The drill for the recognition of letters is provided mostly through unconnected words and some sentences which are not related to each other. The conjuncts are introduced in the second Primer.

The Primers for both language and arithmetic are intended to be taught in 75 hours with two hours of teaching every day.

Out of the two hours, one hour is to be devoted to actual teaching and another hour to general information. For the latter, the author has prepared a set of books on different topics to be read to the class by the teacher.

### *The Alphabetic Method*

As mentioned earlier, this method is used by the Mysore State Adult Education Council for Kannada Language.

Six letters having similar structure are grouped on each page of the primer. The grouping has been done on the presumption that it will be easier for the student to learn to write the letters as a group. The drill of the letters is provided through unconnected words, phrases and sentences. There are a few pictures on each page to help recognise certain words.

The Primer is intended to be completed in 12 hours. When finishing this primer, the student is expected to recognise 30 characters of the alphabet. Reader II introduces the vowel signs and conjunct consonants. Drill is provided through words, sentences and running matter. The topics selected are close to the life of the adults and sentences are short and the language is simple and easy. This is intended to be finished in 63 hours at the end of which the learner is expected to know all the letters of the alphabet and to read anything written in simple language.

Reader III contains stories, narratives, and dialogues on interesting topics and is intended to be completed in 75 hours, at the end which the adult learner is supposed to be in a position to read newspapers and understand what is read; to be well versed with arithmetical calculations used in his day to day transactions, to be able to write a letter or an application and possess general knowledge of history, geography and the socio-economic and political situation of his country.

### *Alphabetic-Picture-Association Method*

This is commonly known as the "Laubach" method named after its author, the well known Dr Frank C. Laubach. The basic theory behind this method is that the students are able to recall to memory the shape of a letter if it resembles the shape of an

object whose name begins with the same letter. For instance, the picture of a tap resembles the letter and so if the students can recall to memory the picture of "Na" they could easily remember the shape of the letter "Na". Whether this approach really helps the learner is a debatable point and there is considerable difference of opinion about this theory. One of the serious disadvantages of this method is that such natural resemblances of letters and objects cannot be found for all letters and so some artificial resemblances are worked out, and the students find it difficult to notice the association between the object and the letter which it is supposed to represent. One of the attractive features of this method is that suitably graded Readers I to VI are also available as immediate follow-up of the "Laubach" Primer and the Charts. Such charts, primers and Readers are available for Hindi, Tamil, Kannada, Oriya and Bengali.

### *The Awasthi Method*

This method devised by the late Shri B. D. Awasthi of Lucknow is based on the modern principles of educational psychology. The main principle kept in view is that the rate of learning is faster when the head and heart of an adult work together. The author had prepared primer and charts based on the primer and also follow-up readers for his method. This method has been widely used in the Community Development Blocks in Uttar Pradesh. Writing of alphabets is first taught and then reading. The alphabets, their different strokes and the words and sentences made out of them are serially numbered and they are to be taught in the definite order designed by the author. It is claimed that by this method an adult student learns all the Hindi alphabets, the vowel signs and a few conjuncts in 20 days. He will also be able to read 363 words and 200 sentences formed with them.

After this period of learning the alphabet, the author uses 6 graded follow-up books of 24 pages each for further learning and fixing the literacy knowledge by the adult student. These books are mainly in story form.

### *The Rhythmic Method*

This was originated by Shri A. B. Mande and was formerly known as "Mande" method. The primer has different verses on every page, mostly from epics, which are very popular in rural areas. The language used may be described as the language of the people. The verses have a religious and cultural background. According to the author, the recognition of letters is done through songs. The students recognise the letters and the vowel signs in about a month while reading the songs and looking at the letters. The aim of the author seems to be to try to develop among the students the habit of seeing the words and sentences as a whole and beginning to recognise letters gradually. This method is being tried in a project at Gorakhpur in Uttar Pradesh. The author claims that this is an ideal method to be used over radio, because of the use of songs. He is of the opinion that the students can also sing these songs while they are working in the fields or during their leisure time and thus continue their interest in learning to read.

### *The Tomar Method*

This is one of the "analytic" methods and it starts with small sentences which go to make up a short story. Beginning with a sentence, the method breaks into analysis of the key-words of the story into "sub-words" and finally the analysis of these "sub-words" into alphabets. After the mastery of the alphabets, these alphabets are used in synthesising new words and thus building up a new vocabulary by the adults. A similar method known as "Nutan Shabda Paddhati" is used in Marathi in Bombay City Social Education Committee.

### *The Ansari Method*

This is a picture-word-association method devised by Shri Hayatullah Ansari. It is based on the maxim of leading the student from "Known to unknown". Through the help of a picture the student learns a word. Most of the words are bi-syllabic. Drill is provided by repeating the words in normally meaningful sentences, although some of the sentences used in

the earlier portion of the primer have no relation with others. This method differs slightly from other simple picture-word method. The author has taken pains to see that whenever a new bi-syllabic word is introduced, one of the syllables is already known to the students. Thus, syllables become the focal point and the author's intention seems to be that of making the students recognise the word as a whole. One innovation that the author has made is the use of flash-card to fix the syllable and the device of introducing a new word, one syllable of the word is already known to the students. He emphasizes the principle that words or letters should not be introduced to the students without relating them to something which is already known to them. The author has prepared primers, charts and reading materials based on his method both for Hindi and Urdu. A teacher's guide-book is also available.

### *Chorus key-word Method*

This method popularly known as the "Pathik" method, named after its author Shri Salig Ram Pathik, creates an "atmosphere" in the class by the teacher giving an interesting talk and singing the chorus songs in the beginning. Most of the songs have a religious and cultural touch which appeal to the village adults who come for literacy. The theory is that it becomes easier for the adults to remember the "key-words" because of the rhythm. These key-words are analysed into their component parts. These key-words are made out of 8 alphabets and the students learn these 8 alphabets through words and sentences made by the combination of these alphabets and words. The success of this method depends not only on a well trained teacher but a teacher who has ready wit and humour, interesting experiences to narrate, and an abundance of zeal and enthusiasm for literacy teaching.

### *Picture—Word—Card Method*

In this method used by the Bombay City Social Education Committee for Marathi, there are 20 cards. On the left hand side of the card there are 4 double colour pictures of the 4 objects, their names written below them. Up to lesson 3 the names

consist of bi-syllabic words only. On the right hand side the words introduced on the left are printed at the top in red colour. This is followed by a list of words made by permutation and combination of the letters used in the words already introduced. At one end of the card there are two sentences made of the words just learnt. At the bottom of the page all the letters used in the words introduced to students are printed in red. The vowel signs are introduced from lesson 5.

With the help of the pictures, the students are expected to recognise the words and as the words are bi-syllabic combined with the fact that the language is phonetic, it is presumed that the students will be able to analyse words themselves into their component parts and be able to make new words using only those letters only.

The students are supposed to finish the set in 20 days. This set of cards is in a way a self-teaching device and is intended for overcoming the difficulties of making the adult learn the basic skills in the classroom. When the students have learned the words and letters of a set at home during their leisure hours, the regular class-room instruction would begin for further learning.

Besides the literacy methods described above some new methods have also been evolved. These are the "Naya Savera" Primer and Charts of Literacy House, Lucknow, the Raisam Method and the Integrated Literacy Method.

### *The Raisam Method*

Shri Venkat Rao Raisam has evolved a new method of teaching the three R's, which is known as the "Raisam" Method of Adult Literacy and was tried in Himachal Pradesh and in Delhi Territory.

Shri Raisam draws a distinction between literacy and education and limits literacy to three R's only. Of these three, he feels that all illiterate adults are almost familiar with the two, namely reading and arithmetic through expressing their thoughts and ideas and through counting. He, therefore, emphasises that the third aspect namely that of writing, which he defines simply as drawing lines, straight and curved. He also feels that with the sharp memory, intelligence and ideas which the simple

villager possesses, he can be made literate within a maximum period of one month, if he is taught writing and reading through this method.

This method is actually a synthetic or what we call a traditional method of introducing writing of alphabets first and then slowly proceeding to reading with synthetic methods of word building and sentence construction. As an aid to teaching during the first few lessons for introducing alphabets and "matras" or vowel signs, the simple materials like pieces of ropes, seeds and pebbles are used for familiarising the adult learners with the shapes of the letters and with movements of the hand necessary for drawing different strokes that go to make these letters.

### *Integrated Literacy Method*

Another method that was recently developed by Mrs. Helen Butt of Nilokheri is the Integrated Literacy Method. This is primarily a synthetic method and the letter is the most significant unit. However, this method uses "eclectic" approach. The salient features which differentiate this method from the traditional method are:

- (i) use of meaningful words right from the start;
- (ii) choice of a different sequence of letters and "matras";
- (iii) the postponement of teaching of numbers and arithmetic till the last five lessons, which total up to 70 in all.

The author lays very great stress on the method of teaching and preparation of appropriate instructional materials to relieve the insufficiently trained teacher of the need to make choices and decisions in matters which are well beyond his powers. She also emphasises the use of a tested framework within which he has to work and his training in the method best adapted to achieve success within that framework.

The integrated literacy method, therefore, goes into minutest details regarding the sequence of teaching and the way of dealing with each item of instruction. The techniques used in this method follow from the significant characteristics of adults. It is assumed that adult learners have a higher level of under-



standing, richer experience and greater vocabulary as compared to children. These are to be used to the best advantage for building the skills in reading, writing and arithmetic through initiative, self-education and independent learning by the adult learners with the help of the teacher. Rote learning which entails a heavy load on memory is reduced to the minimum by substituting mechanical repetition with an understanding of the principles underlying correct reading and writing which are to be explained to the adult learners by the teacher which, it is assumed, will facilitate the learning of correct reading and writing.

This method is being tried in an experimental project in Punjab.

### *Naya Savera Method*

The Naya Savera Primer consists of 16 lessons, with exercises at the end of every fourth lesson. The last lesson is concerned with numbers in Hindi and English up to 100. The last one deals with conjuncts and conjunct consonants. The first 12 lessons introduce two or more consonants and one vowel with its sign. Each lesson has two or more key words which are made with the letters introduced in the lesson or by recombining them with the letters already learnt in preceding lessons. Small stories appear from lesson IV. These stories are concerned with morals, health and other activities concerned with an adult's daily life. Lesson XIV, however, provides information about tuberculosis and bacteria.

The Naya Savera primer introduces 500 words out of which 339 are functional words and the rest are for drill purposes. Almost all important grammatical words appear in this Primer.

The Naya Savera Method claims to make an adult functionally literate in four stages. The method also claims that after completing the Primer and the three graded readers, the adult develops skills of writing and reading which become functional for the daily activities.

## OBJECTIVES OF LITERACY TEACHING

MUSTAQ AHMED

### *A Plea for Concentration of Effort*

METHODS OF literacy teaching and training of teachers, in my opinion, largely depend upon the objectives of literacy education. In this paper I shall discuss the objectives and the goals which are of crucial importance today because of the prevailing misconceptions about adult literacy both among the practitioners and planners. Here are a few points to be considered:

Recently economists, including Professor Harbison, Dr. Galbraith, and Dr. Rao have begun to emphasise that literacy is essential for economic growth and building manpower. Its social values were already accepted. Lerner's study of the Middle Eastern countries showed a high correlation between education and modernization. It is also a common experience that a literate person is more aware of the world around him, has opinion about public affairs, and is prone to the adoption of innovation. Are these our goals? Is this why, we wish the people of India to become literate? If so what amount of literacy teaching, what level of attainment or—in simpler words—what is the standard at which an adult can use his literacy as a tool for self-improvement?

There is some evidence (the U.S. Army literacy teaching experiment in World War II, Gray's study sponsored by UNESCO, and Gadgil's study of the Satara District), to show that a person can seldom use his literacy for self-improvement or even retain it over a long period of time unless he has attained sufficiently high standards of reading and writing. This standard is not less

than that of our standard V of the primary. This standard to my mind is the minimum. What can a child who has passed Grade III or Grade IV do? Can he read a newspaper fluently and understand the content within his experience? Those of us who have experience of the condensed course know that the standard of even the girls who have passed Grade V is so low that they cannot express themselves correctly even in their own mother tongue.

We generally consider Grade VIII standard education as the minimum for entry to any government service or for technical training where educational qualifications are required. Does this not mean that education below this standard is not of much use?

If this is so, how is it that when it comes to teaching illiterate adults, we generally accept a magical approach like that of the Maharashtra Gram Sikshan Mohim. What is the ability which adults generally acquire after 4-6 months of teaching? Apart from anecdotal evidence do we have reliable data to show what happens? Have we ever tried to find out what are the consequences of such short-term literacy campaigns? Are the graduates of these campaigns in a position to read, understand, and follow the instructions in materials issued by the agriculture, health, cooperative and Panchayat Raj departments? Can they read the newspaper and intelligently discuss the news items? Can they read and understand the entries in the patvari's register, the Revenue receipts, the sale deeds of land? If injustice has been done to them by the public servants can they lodge a complaint in writing? If not what good is the literacy received, to them or the society?

### *Shortcomings of Short-Term Campaigns*

Some shortcomings of the short-terms campaigns are as follows:

1. Lack of clear objectives and subsequent scientific evaluation.
2. The belief that what is required is the ability of letter cognition (incidentally 'literacy' is often called in Hindi 'Akshar Gyan') and the life experiences and the maturity of the adults will do the rest. Is this true? Can an adult who recognises the letters read and understand a passage on the powers of the adalti panchayat, democracy, 5-year plans, the constitution and so on? I wish the members of the conference will go out to a

village, find about 10 products of some literacy class, give them an instructional passage and assess their comprehension of it (but please don't forget to delve deep to find out the total education they received and do not let anybody pick them for you). I do not deny that life experience is a help in understanding a similar experience expressed in writing. But let us not forget that we do not want them to read only the Ramayana and the Mahabharata stories. We also want them to read and understand the different systems of government, the value of votes, new methods of health and farming of which they had little experience.

3. The concept of 'follow-up' (i.e., after the basic (?) literacy stage, we will establish libraries and the 'new literates' will use them to become pucca literates) is fallacious. First of all it is almost impossible to establish a library in all the villages with a literacy class and replenish it with fresh stock. Secondly, we know that we do not repeat a response unless it is rewarded. There is hardly any reward in continued reading if the so-called 'literates' cannot understand and enjoy what they read. They will not use the library even if established and they generally do not. This is why we continuously complain that the follow-up programmes do not work and discuss it in seminars after seminars.

4. The feeling that adults will not stay long in the classes, so let us give them a quick dose of education. This is true in many cases and areas. This largely depends upon the motivation of the adults and the ability of the organisers to arouse and sustain it. Every illiterate adult does not feel that he stands to gain economically and socially by becoming literate. This limits the launching of a mass campaign and when one is launched, effort is made to rope in everybody irrespective of his motivation; we thank our stars if he stays in the class even for a short period, declare him 'literate' by conducting some sort of an examination designed to pass everybody, and feel gratified by claiming that 'we made so many millions or thousands literate....'

My experience shows that those who are interested, continue for a long time in the class provided the teaching is good. The data of a yet unwritten study also indicate this.

Recently we tried to isolate the probable factors which might have affected the motivation of rural adults to stay in the class

for different durations. Out of 47 classes 17 were selected at random for the purposes of the study. During the first three months of the class 526 adults joined these 17 classes. Out of these 211 attended between 1-100 days (about 3 months), 91 between 101-199 (3-6 months) and 224 over 200 days (over 6 months). As a matter of fact 200+ days was our cutting point otherwise these 224 students joined in March 1963, and all of them continued up to November 1964 i.e., for 20 months. This means that about 40 per cent were motivated enough to continue for as long as 20 months.

### *Quality or Quantity?*

We should discuss: Should we plan to impart seemingly ineffective literacy skills to a large number of adults or go for quality? Should we launch a countrywide campaign and turn out half-baked literates or follow the selective approach of giving functional literacy to those who are motivated enough to make the necessary effort?

In my opinion we should go for quality and follow a selective approach initially. We may progressively move in areas and communities whose conditions of life demand literacy. Once we set the objectives, perhaps the methods of instruction and training of teachers are not serious problems. If what is required is the 'Akshar Gyan' or the ability to read and write a few lines then perhaps short-term campaigns will do, using every literate as a teacher. There is perhaps no need to train him as he has only to help in the recognition of letters and words, and correct mistakes.

There is also perhaps no need to use educational methods to arouse and sustain motivation if the people can only be persuaded to swear before the deity as they apparently did in Maharashtra and 'the village became hundred per cent literate'. On the other hand if the objective is functional literacy, a tool for self-improvement, then the classroom approach is the tried method. In Cuba one teacher—one school is the approach used in sparsely populated areas, and in thickly populated areas two teachers in a school; all the primary school subjects, plus agriculture and technology, are taught systematically. Thus grade by grade the student is taken to the sixth grade level. Russia usually

took them up to the 8th grade level. We can also pay extra to school teachers and the students in higher grades and they may teach all the subjects in the night. St. Xavier's College of Calcutta follows this approach and though it charges a nominal fee it has as many as 500 students on roll from class I to X.

A village person who has passed Grade VIII can also be trained to become a night school teacher. This approach is followed at Literacy House.

A trained teacher does not require additional training to teach adults, perhaps no more than a day or two to orient him with the problems of teaching adults. Others will need about a fortnight's training. In addition to this initial training, periodical in-service training will be essential as teaching requires much more than helping the students to recognise letters and write a few words.

## CONTENT OF THE LITERACY COURSE

HELEN BUTT

### *Relating Literacy to Functional Education*

WHICH COMES FIRST, literacy or functional education? The term "functional literacy", currently in use, was, perhaps, coined to indicate that the two cannot be divorced from each other. However, it is variously interpreted, with shifting emphasis on the degree of literacy and the content of education. Even otherwise, it leaves a great deal unexplained with regard to the relationship between the two, for a marriage can be contracted on varying conditions. Yet the future of both the parties depends on putting this relationship on a sound basis from the outset.

In the fairly recent past we have witnessed widely divergent practices, including both the teaching of literacy without any other subject matter and the teaching of subject matter without recourse to literacy. Especially under the title of social education, both literacy and subject matter have found a place without, thereby, finding a relationship. The current emphasis, in undertaking to impart "functional literacy", is on making the literacy course serve the purpose of a subject matter course. This recognizes the need for relating literacy to life and, more particularly, to vocation, but it does not go to the heart of the problem. Furthermore, it is fraught with pedagogical pitfalls. If we are to make any real progress in this field, it will be necessary to think a little more deeply into the logical—and, therefore, practical—relationship between literacy and functional education.

It can be stated without fear of much contradiction that functional education is our goal, and that literacy, if included at all, is a means to an end rather than an end in itself.

What should be the purpose of the literacy course for women? If functional education is the goal of literacy, the inculcation of subject matter cannot be said to be the goal of the literacy course, except in a very peripheral way. For one thing, a working knowledge of reading and writing can, and should, be imparted within a reasonably short time limit, say six months, while functional education, even of an elementary nature, has a scope so vast that we cannot hope to do more than scratch the surface in that length of time. If we try to touch upon all subjects needed even by a specific category of learners, such as village women, very little that is concrete can be taught about each one. If, on the other hand, we limit ourselves to one subject, perhaps elementary nutrition, we introduce a dual focus of attention (on the part of the text-book author and the teacher as well as the learner). The result is bound to jeopardize the success of one or the other of these two subjects.

It is not only here in India, or in the adult literacy field, that the temptation to impose such a burden is great. A recent essay on education in the United States complains: "Whenever community pressure is brought to bear to add something new to the total curriculum—anything from consumer education to sex education—everyone sees that it is possible to read and write about the proposed new material. Hence (it is included in the English programme) and part of the real job of English is tossed out in favour of something peripheral."\* Thus there seems to be a wide-spread failure on the part of subject-matter promoters to realize that language is a subject in its own right, with its own inherent logic and pattern of development. If it can be argued that "language" includes a great deal more than mere literacy, demanding, as it does, attention to style and taste, grammar and composition, it can be pointed out with equal cogency that the time allotted to making adults literate is so little that every moment becomes precious and must be used to teach literacy rather than applied nutrition or family planning.

\* "The Emerging English in Curriculum" by J. N. Hook, Co-ordinator, Project English, The U.S. Office of Education, in *Revolution in Teaching*, Bantam Books, New York, 1964.



*Content of the Literacy Course*

We must beware, then, of making the literacy course subservient to the aims of specific subject-matter teaching. Its content is literacy. At the same time, we have a right to expect that a literacy course will do something besides acquaint the participants with the shapes of letters and give them a sight recognition of a few hundred words. Having explored the relation of literacy to functional education, we come, here, to the relation of the literacy course to the functional education process.

Unless we are to indulge in the teaching of nonsense syllables, every text must have *some* content. The content is also not without significance; all of us have, no doubt, been depressed to see primers ostensibly designed for adults but indulging in texts very much like those served up to school children. However, there are certain pedagogical criteria which must be met if the primer is to serve its intended purpose of teaching literacy, and these must take precedence over any disiderata concerning specific subject matter.

In the first place, since letters must be introduced only a very few at a time, and enough text must be presented to facilitate mastery, the early lessons in a primer will, of necessity, be severely limited in scope. Furthermore, letters needed for the most commonly used words will have to be given precedence, and these may not be those contained in certain technical terms required or desired for the teaching of some particular subject matter. Moreover, the early lessons must be limited as to the total length of text, so that very little can be conveyed in them, thus further limiting their use as vehicles for subject matter teaching. If, on the other hand, the literacy lesson is used only to give a few "key words" on which a teacher then elaborates through other media, the focus of attention is diverted, and the literacy-component of the session diminishes in importance. Worse yet, the impression is created that literacy is only a sort of game, while "real information" has to be acquired through other media.

Far from suggesting that the texts should be devoid of educational content, we would here insist that they must be given special attention in the context of the influence of the text on the learning process. In this respect, some important criteria for

textual content are the following :

(1) Texts should be varied as well as interesting. A variety of texts not only affords relief from boredom; it facilitates the introduction of pronouns, verb forms, etc., used for the different persons, numbers and tenses, and it develops alertness by promoting reading for various purposes such as getting the "point", remembering the gist, or considering the pros and cons of an argument as well as reading for sheer enjoyment.

(2) Texts should relate to the life of the learner and help her to identify herself with the situations depicted. Of course, any subject which we would wish to teach her will have some relevance for the learner, and much can be done through the style of presentation to enhance this relevance. Still, if our first consideration is the involvement of the learner, we must be free from the restrictions of a predetermined body of information, especially when it is considered that the mechanics of the literacy course must also come in for their full amount of consideration.

(3) Texts should contain a preponderance of material already familiar to the learner. This is necessary if the learner is to devote his undivided attention to learning the mechanics of literacy. This does not mean, as it is sometimes construed to, that literacy primers should contain only or mostly poems and stories already known and half memorized by the learner. Actually, this is unsound pedagogical procedure. Rather, it means that the content should be a familiar type, so that the learner will not encounter conceptual difficulties along with the mechanical difficulties, or be required to assimilate too much new material in order to follow the text. This criterion is perhaps the greatest argument of all against putting the initial literacy course into the straight-jacket of a subject-matter course, since, by definition, a subject-matter course has as its chief object the introduction of new facts and new concepts.

### *What the Literacy Course Can Contribute to Functional Education*

What, then, can the literacy course contribute to the functional education of women other than the aforementioned recognition of letters and a few words? What, in other words, can we put

into the literacy course that can be transferred to the broader arena of their lifetime learning?

First of all, let us be sure that the literacy imparted is actually literacy in the sense of being a working knowledge of reading and writing. One may recognize all of the letters of the alphabet and have a sight recognition of five hundred words—or more—and still not have a *working* knowledge of reading and writing. A literacy course leading to functional literacy will give the learner a grasp of the mechanics of literacy rather than a superficial acquaintance with a few words and symbols. It will teach her how to attack words which were not encountered in previous reading. This will fit her to proceed to the use of text-books which, though modest in their demands on the vocabulary of the reader, will not be confined to the vocabulary of the primer.

Equally importantly, a functional literacy course will teach reading with *comprehension* and *retention*. From the first lesson, the learner will be guided to take note of the content of the text. It will also teach reading with *reflection*. The learner will be encouraged to consider the content of the text, to agree or disagree, to draw conclusions and to appreciate the relevance of the text to her own situation.

We have already mentioned the subject-matter content of the primer in another context, and concluded that, inter alia, it should be interesting and varied, and also understandable. Indeed, the literacy course could hardly carry out the above functions if this were not so. There must be interest and relevance if the reader is to identify with the text, and the concepts and vocabulary must not be too far beyond the competence of the learner if she is actually to profit by it. At the same time, there must be some challenge on the subject-matter side as well as in the progression of technical difficulty.

If these desiderata more or less preclude the use of the literacy course for the narrow purpose of teaching a single technical subject, they make the literacy primer an ideal setting for the type of material which might, at the university level, be termed a "survey course". Using a variety of forms such as the anecdote, dialogue, first person presentation and essay, the skillful primer constructor can weave into his texts, without jeopardizing their prime purpose, an introduction to many of fields.

which are to be dealt with in greater depth and detail later. Particularly, he can lead the reader from indentifying with the known to grappling with the unknown. A primer intended especially for women can easily and profitably contain material depicting the present style of life of women and, with this starting point, show, again and again, what improvements can be introduced into the familiar situations through knowledge of nutrition, child care, family planning, etc. In this way he can both arouse interest in development and impart assurance that, through literacy and further study, women can actually learn things which will count in their lives.

If the literacy primer is constructed in this way, and if the literacy class is conducted in such a way as to develop competence and self-assurance, it will have fulfilled its purpose of bringing our women over the threshold into the world of functional education. It will then be the task of our educators to use well this strong foundation—to utilize both the literacy and the positive attitude toward learning which our women will have acquired—to impart further and more specialized subject-matter competence in the many specific areas needed for the advancement of women in our society.

## GRAM SHIKSHAN MOHIM

B. R. PATIL

### *The Beginning*

It was in 1959-60 that the idea of taking the Social Education movement to the masses and making them adopt it as their own was first experimented in Satara District. A number of villiage and taluka propaganda meets were organised by the district unit of the Department of Education with the assistance of the primary teachers, which infused enthusiasm both among the people and the workers. It was the villagers who organised the classes, provided places and the necessary equipment for them and looked after all other arrangements. The response was excellent. The annual figure of 3,000 neoliterates leaped to 10,000 and then to 21,000 in 1959-60. In the year 1960-61, the persons becoming literate reached the staggering figure of 109,000 in that district. It may seem a miracle but what brought these amazing results was a change of approach to this problem and methods used to solve it.

### *Gram Shikshan Mohim*

The events which led to the success of the movement in Satara and the remarkable results which flowed from the movement convinced Government that the Mohim could be generalised for the whole State. It was therefore included as a scheme in the Third Five-Year Plan and the Statewide campaign was launched on the 17th April, 1961.

The campaign is popularly known as 'Gram Shikshan Mohim' which means in the local language a campaign for educating

the villages. In this campaign the village is taken as a unit for eradication of illiteracy and the motivation is based on a mass appeal to the villagers to accept this work as a challenge of the times. No effort is made to impose 'literacy' on them. On the other hand, the appeal is directed at the traditions of the village, its historical setting, its local sentiment and the sense of belonging to it. This psychological preparation is very important because it ensures the wholehearted cooperation of the inhabitants and gives the campaign the required impetus.

Since democratic decentralisation the implementation of the scheme of the Gram Shikshan Mohim has been transferred to the Zilla Parishads and the work of printing and supplying of literature for adult literacy and adult education has been retained as Government responsibility. There is a State Social Education Committee for Maharashtra which helps in preparing literature and giving advice to Government on all matters concerning Social Education.

Both the State Government and the State Social Education Committee have decided that the illiteracy should be completely wiped out by 1969-70.

### *Organisation at District and Village Levels*

There are no separate officers in charge of Social Education either at regional or district level. It is the Parishad Education Officer assisted by the deputies who is in overall charge of the Mohim. The Chief Executive Officer of the Zilla Parishad plays a key role in the movement. The Government has directed him to intensify the movement and has entrusted him the responsibility of securing cooperation of all departments of Government, revolutionaries of local bodies and the general public. There are district, block and village level committees to direct the movement and to elicit popular support.

The Gram Shikshan Executive Committee with the Sarpanch as the chairman and the local headmaster as the Secretary exercises the primary functions of survey of the illiterates, possible instructors, arrangements of literacy classes and supervision. The village makes a resolve to participate in the Gram Shikshan Mohim movement and is accorded a formal approval by the block executive committee.

*Working of the Literacy Classes and Duration*

All the literacy and home classes in a village start at the same time. Each literacy class begins with a prayer, then important daily news is told, followed by a revision of the previous lesson and then begins the actual teaching of the new lesson. Then a story from Ramayan, Mahabharat or the lives of great men is told and at the end there is community singing. The whole village is at work at night during these days. Even the elderly persons remain present and hear the prayer, daily news, stories of great men and community chorus songs and all the leading persons move about and see the working of the classes. The onlookers are very much impressed by the charged atmosphere of the village.

The classes continue for three to four months. The emphasis is placed on the ability to read simple sentences on different topics connected with their daily life. The adult has to learn to count, read and write numbers up to 100 and simple arithmetic useful for his daily transactions. Great emphasis is however laid on general knowledge which includes knowledge about health, hygiene and sanitation. This is naturally accompanied by insistence on habits of cleanliness of the individual, his home and surroundings. Problems of agriculture, cooperation and child welfare are dealt with in so far as they impinge on his personal life.

- (2) Repairing village streets and attending to the sanitation of the village.
- (3) Repairing approach roads.
- (4) Preparing soak pits and using them.
- (5) Cleaning houses and cattle sheds.
- (6) Making arrangements for drinking water for the whole village.
- (7) Cleaning wells, tanks and their surroundings.
- (8) Maintaining the temples, public places, community centres in a neat, clean and tidy condition.

On the day of Gram Gaurav the enthusiasm of the people, their joy and delight have no bounds. All the streets, houses and the place of the meeting are decorated. The proceedings of the meeting are very simple. After the recital of the prayer and the welcome song, middle-aged and old ladies come up to the mike one after another and speak boldly on their achievements, Mahila Mandal, family planning, child care, progressive methods of farming, small saving, importance of education, etc.

After the speeches and chorus song individual adult men and women are publicly tested in their knowledge of reading and writing. This is just to convince everybody that the attainment is genuine. After this testing the solemn ceremony of lighting the lamps, a symbolic activity to express the dawn of enlightenment takes place. Then all the neoliterates stand up and take the following oath :

In the name of the village deity we solemnly swear that we shall keep up literacy, send our children to school regularly and give them adequate education, increase our agriculture produce, maintain the unity of the village and achieve an all-sided development.

### *Expenditure*

The State Government incurs an expenditure of Re. 1/- for making one illiterate adult literate. This amount is divided equally between token grants at the rate of 50 paise per adult made literate paid to the village Panchayat after achieving complete literacy of the village and supply of literature worth



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*Examinations*

When the classes are ready for examination then the Headmaster along with his assistants tests the adults in reading, writing, arithmetic and general knowledge. The entire result sheet is then sent to the extension officer for education who then pays a visit to the village, actually sees the progress, carries out some sample checking, and if satisfied allows the village to make preparations for Gram Gaurav Samarambha.

*Gram Gaurav Samarambha*

Preparing for celebration of Gram Gurav Samarambha involves :

- (1) Giving more practice to the weaker ones

schools has improved remarkably. There is an increase in the number of secondary schools which are springing up even in remote villages of these districts. There is a new awakening among the people of these districts and all development programmes receive the best possible attention and support of the people.

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50 paise per adult of the Panchayat. The State Government produces wall-papers, primers, books of vocational and general reading and guide books for literacy workers.

### *Follow-up*

The Gram Gaurav Samarambha is not the end. The villagers undertake the following activities :

- (i) Setting up of a village library-cum-reading room which receives recurring grants from the State Education department.
- (ii) Formation of Mahila Mandal and Youth Clubs.
- (iii) Teachers maintain the village news boards and write important news and good thoughts for general reading.
- (iv) Competitions in reading, writing, speech making and chorus singing are organised.
- (v) Farmers' clubs are established for general discussion leading to improvement in agricultural farms.
- (vi) Radio Farm Forum is utilised intensively.
- (vii) Every farmer joins the cooperative society and tries to know the benefits of small saving and family planning.

### *Conclusion*

The working of the movement under the Zilla Parishads has shown that the best results are achieved where there is perfect cooperation and support of all the officials and non-officials in a district. From this point of view, the Zilla Parishads of Jalgaon, Ahmednagar, Osmanabad and Buldhana are very notable. Jalgaon and Ahmednagar have almost eradicated illiteracy from their districts and are now preparing for Zilla Gaurav and others are on the way of achieving the goal. Primary teachers from Ahmednagar district are coming forth voluntarily and preparing the neoliterates for standard IV and VII examinations. More than 30,000 neoliterate adults are appearing for Standard IV and 1,500 are appearing for Standard VII this year. The movement has generated a new consciousness of the importance of education in general. Attendance at all primary and secondary

*Literacy and Post-Literacy Classes*

The Committee conducts, annually, 2000 literacy and post-literacy classes in five languages, viz., Marathi, Hindi, Urdu, Telugu and Gujarati, and over 50,000 men and women take advantage of these classes. The Committee has prepared a syllabus of literacy and social education which is followed at all the centres. The literacy classes last four months and post-literacy classes eight months. Advance post-literacy classes are conducted for the benefit of neoliterates who are anxious to continue their education further. They study up to Vernacular VII Standard. Such advance post-literacy classes are conducted on a voluntary basis under the guidance of the Committee. The Committee has succeeded in helping over 50 adults to appear for the Government's P.S.C. Examination and over 30 adults have passed that Examination. All the education in literacy and post-literacy classes is given free.

The Committee has a scheme of production of literature for the adults studying in its social education centres. It has prepared over 89 books including text books for literacy and post-literacy classes.

The Committee has invented and is following a special method for teaching the illiterates. Called the New Word Method, it is based on stories containing key words and sub-key words. The adults get amply interested in the stories from Mythology and History and also feel the satisfaction of learning quickly.

*Social Education Centres*

The Committee has a systematic way of organising Social Education Centres. The City of Bombay is divided in different pockets or zones consisting of illiterate persons and each such pocket is entrusted to one Field Officer who has four supervisors and 64 teachers under him or her. Out of the 11 field officers of the Committee, five are male officers and six are females, one being the field officer for Mothers' Clubs and the other being the female project officer of the Community Centres.

*Follow-up Work*

The programme of literacy has to be carefully supported by well

## SELECTIVE APPROACH TO ADULT LITERACY

A NOTE ON ADULT EDUCATION  
WORK IN GREATER BOMBAY

SULOCHANA MODI

### *Bombay City Social Education Committee*

THIS COMMITTEE was appointed by the then Government of Bombay in the year 1939. Since its inception, this Committee has been steadily going ahead with its campaign of literacy and social education among the working class. More than 5 million illiterates have been educated by this Committee till now and out of this the number of women has been 109,509. This Committee is appointed by the State Government every three years, and is comprised mostly of educationists and social welfare workers. The President of the Committee guides in the administration and conducts various activities through an executive committee which looks after the day-to-day work of the Committee.

The Committee has accepted the broader concept of social education to bring about a desirable social change among the working class community and lays more emphasis on literacy education to the adult illiterates. The general social education subjects like elementary knowledge of Civics, History, Geography, Health, Hygiene and General Science also form part of the regular syllabus of the social education classes.

planned follow-up work in order to prevent the neoliterates lapsing into illiteracy. They must also be encouraged to take further education. The Bombay City Social Education Committee has the following programme for follow-up :

- (1) Mobile library service—(a) 300 circulating library boxes, (b) 6 Area libraries and (c) one main library and reading room at the Head Office.
- (2) Publishing a monthly called *Saksharata Deep*—the Lamp of Literacy—which is widely circulated among neoliterates and contains useful articles for them.
- (3) Conducting Community Radio Listening activity through Radio Centres.
- (4) Conducting Community Centres.
- (5) Circulating weeklies and magazines received from the State Government.
- (6) Arranging talks on social education subjects, discussion groups and forums.

Over 10,276 literacy classes were conducted for women in which 206,849 women participated and 87,027 women took advantage of the 3,478 post-literacy classes conducted by the Committee during the past 25 years. Besides these, thousands of other women have participated in numerous socio-cultural activities. Examples of these would be sewing and cutting classes, mothers' clubs or Matru Vikas Kendras and community centres for children, youth and women.

#### *A Crash Programme for Complete Eradication of Illiteracy in Greater Bombay*

The Committee has undertaken a Crash Programme for complete eradication of adult illiteracy in Greater Bombay by the year 1969-70 when the Birth Centenary of Mahatma Gandhi will be celebrated. The Pilot Project of this programme is already launched in the area of G Ward South of Bombay where over 80,000 illiterate adults are to be covered during the next one year or so. It is planned to secure increasing help from the voluntary workers, students of schools and colleges to carry on the campaign on voluntary basis. Side by side the Committee intends to expand the scheme of its regular adult literacy classes all over the City.

Inquiry, listening, perception, retention in memory, reflection, deliberation, inference and steadfast adherence to conclusions are the quality of the intellect.

*Kautilya*

They say "means are after all means". I would say "Means are after all everything". As the means, so the end.

*Gandhi*

ANY NEW field of education goes through several phases. There is the time when men speak eloquently and at length about goals but little about the paths to be followed. There is the stage when some who have achieved a small success, filled with enthusiasm over this small victory, strike bold plans by which all men will be enlightened by following the prescription that had proved successful. Later comes the testing of many practices, many means, many methods and the elimination of those that offer little and the refinement of those that provide much.

This is slow, disciplined work, performed by those who have patience and endurance. It is essential work, not dull or repetitive, yet demanding the effort of those who are systematic and who care not only about people but about the most effective ways by which they can learn.

How much progress have we made in method? As against earlier years, we are much advanced. Not so many years ago there were adult educationists, many of them determined to lecture everybody to perfection. Now there are many ways for people to learn in addition to listening to self-appointed *gurus*, and there are effective new media to go along with such splendid traditional media as dance and theatre and story. Yet no one feels elated. There is so much more to be learned about learning even after the good practices are tested and shared.

## ADULT EDUCATOR: THE FRIEND

SHAFIQR REHMAN KIDWAI

THERE ARE three or four important qualifications of adult education. (1) An adult educates himself. The adult education worker is not his teacher, he is only a friend, adviser and helper. (2) The most important object of the education of adult is to enable him to face the real conditions of life and to solve his practical day-to-day needs. (3) For the adult, education is secondary and his profession is primary. (4) Normally the adult can spare time for education only during his leisure, which is the only time when he can have recreation and rest.

Now when we consider the problem of adult education in the light of these four considerations, we will realise that it is not possible to draw up a common curriculum and programme of work for all adults. We have to draw up plans and curricula for all sections and classes. We will have to leave some margin for individuals having different temperaments and capacities. Therefore an individual or an organisation cannot draw one definite scheme and curriculum for adult education. There should be different agencies working on different programmes. Our Universities, lecturers and students, technical experts and national welfare departments and craft institutions can help us to draw up all sorts of curricula for all sorts of people. These institutions are manned by experts in art and learning, and if these people desire it, every adult according to his own capacity can achieve higher intellectual and artistic competence under their guidance and advice and thus fulfil his or her ambition.

The scope and content of the scheme, the period for which it should last, will be different according to the capacity and the



This section provides an introduction to the wealth of methods utilized in adult education in India. No attempt has been made to catalogue all methods, or set them down in a kind of "how-to-do-it" manual. But hard-won experience, derived from and tested in many organizations, has been collected which, taken together, provides a foundation of practice for many educational activities.

resources available. In this respect it is very difficult to have a definite principle. On the basis of my own experience I can say only this much: that courses lasting for long periods and covering a wide range of subjects cannot attract people nor can they be useful, but if courses are short and the range of subjects is not too wide, it would be easily acceptable and the chances of success would be greater.

After the curriculum comes the question of test or examination. There is no doubt that in the initial stages the adult is afraid of examinations, but all the same, each individual wants his labour to be rewarded with some certificate or diploma. Therefore in adult education also the need for examinations or tests and the award of diplomas, cannot be disputed. But these examinations should not be on the existing pattern. The purpose of these examinations should not be to ask questions to baffle the examinee, but to enable him to answer correctly after a little effort. It should not be forgotten that there is a difference between educational tests and competitive examinations. In competitive examination the attempt is to judge the maximum ability of the examinee, while in educational tests, the attempt is to know the progress, however little, he has made, so that he may gain greater confidence. Thus the examination itself becomes a useful medium of education.

I had earlier stated that in adult education, the adult educator is not a teacher but a friend, advisor and companion. This does not mean less work for the adult education worker nor does it mean that he requires no training. There should be no misconception on that score. On the contrary his task is much more difficult than that of a teacher, and demands, in addition to personality, a high degree of technical knowledge, especially of psychology.

The reason why the work in adult education has not succeeded as it should have done is that so far this work has been in the hands of religious, political and social workers who were amateurs from the educational point of view or in the hands of primary school teachers, used to technique and methods followed for teaching children. The volunteers have had enthusiasm and also, in some cases, natural gifts for social service, but little technical knowledge and training.

Setting up of educational centres in all localities and areas

## A CALL TO THE WRITERS

ANATH NATH BASU

ADULT EDUCATION is, in the ultimate analysis, self-education. Adults as soon as they see the point in learning would make willing efforts to educate themselves. They then must have the means at their disposal to do so. This presupposes the existence of a rich literature available to them. Such literature should, on the one hand, be able to feed and feast the mature adult mind, and on the other hand should be simple enough for the comprehension of adult learners who had only a short period of initiation into learning. But today where is such literature? A few hundreds of books of follow-up literature or a few cyclopaedias will be utterly inadequate for this purpose. A new type of literature is needed. Do we realize that a major part of the literature that has been produced in the last hundred years reflecting the experience, knowledge and wisdom gathered during this period, is out of reach for the neo-literate? The difficulty arises because of the fact that the educated people who have produced that wealth of literature, though speaking the same language as the majority of their people yet use an idiom which is almost unintelligible to that majority. Their idiom and style are so different as to almost make it a different language. I am not here thinking of the usual type of literature. I have in view the newspapers which are supposed to be the most common and the most powerful medium of mass communication and mass education. It is unfortunate that even these are written mostly in a language and style which would ordinarily be comprehensible only to those who have had a fairly high standard of education. I have occasionally made experiments of getting villagers to read our newspapers and often I have found that

aid enthusiastic social workers and voluntary agencies, and enable them to shoulder this responsibility. The Government should only watch them to the extent required to maintain order and discipline and should not fetter them with rules and regulations, which may kill initiative and dampen enthusiasm.

this connection the efforts among others of the late Keshab Chandra Sen, the great social reformer and religious leader, in the field of adult education, specially his "Sulava Samachara", a cheap newspaper written in very simple language, for the education of people who had little education, people whom we would nowadays call the neo-literate. It was a unique venture even in those days, which still remains unparalleled after three-quarters of a century.

May I request the literateurs of our country to pause and think for a while of the immense possibilities that adult education opens for them, and in doing so brings upon a tremendous burden on their shoulders? If only they can produce a type of literature which would appeal to him, which the common man would welcome as being his own, think of the immense clientele our literateurs will have, to read, influence and appreciate and honour them? The pen is mightier than the sword. But where are the people who would wield the pen for the common good man with strength and vision, so that they may be instrumental in creating a new and true democratic order in the beloved motherland of ours.

while they could read the words they could hardly get the meaning. This is true not only with regard to languages like Bengali which unfortunately has two distinct forms, one for the commoner and the other for the elite, but it is equally true with a more democratic type of language like Hindi. How I wish that every newspaper in this country would remember this and keep at least one column a day written in a language which will be understood by the common men who have had very little education.

If this be the position with regard to the newspapers it is much worse when we come to the literature of the usual type—our *belles lettres*, our poetry, drama, novels, short stories and others. Their language appears to be more foreign to the common man. It would appear as if they were written for readers who have had a fairly high type of education. But what about the rest of the millions of our countrymen? Who would satisfy their hunger, who would write for them? Who would give them their literature? Who will give them their songs and dramas?

A fallacy is current among the writers of our country that if the subject matter relates to the village life or the masses of people the book will be understood by the common man. But as I have already stated, in the past our defective system of education was responsible for producing an intellectual elite in the country who lived in a world different from that of the common people. They thought differently, they spoke differently, though it was in a sense the same language they were using. That position has not changed to any great extent even now. Even today intellectually and spiritually we stand divided. A right type of adult education can, to a large measure, help to bridge the gulf and unite us into one people. But adult education, as I have already pointed out, needs as its medium a new type of literature. It is not that learned works cannot be produced in simple languages. Nor is easy and understandable literature, cheap literature. Who would say that the songs of the Bauls (itinerant singers of Bengal) in the language of the people are cheap things? Who would say that Tulsidas, Kabir and Mira produced cheap literature? No, it is not the style which makes for the richness of a particular piece of literature or gives it a universal character. The world's sublimest thoughts can luckily be clothed in the simplest of language. I recall in

the cooperative movement and will discuss with them the principles of cooperation, the advantages of cooperatives and the technique of organising them. The potential members may then study the usefulness of a cooperative society in the context of their own problems, together with the techniques of its organisation.

### *Audience in the Cooperative Movement*

The nature of an audience will have a great bearing on the selection of methods. The analysis of members and employees in the movement should be made with regard to their functions and responsibilities in their respective cooperatives. The members of cooperatives may be classified as: (1) Ordinary members, (2) Elite members and managing committee members and (3) Office-bearers.

The term "elite members" are those members of the cooperative societies who are actively interested in the work of the society and who, given proper training would be potential leaders. A broad classification of cooperative employees are 1. Junior personnel, 2. Intermediate personnel and 3. Managerial personnel.

Social groups, outside the cooperative movement but interested in educational programmes, may be classified as: (1) Those persons who are not in the cooperative movement, but who may be willing to join cooperatives; (2) Important social groups, such as youth and women; (3) Personnel working in the government departments, and (4) Leaders in the local self-governing institutions.

### *Education Methods for Members*

#### 1. TECHNIQUES FOR ORDINARY MEMBERS

The general body meeting provides an excellent opportunity for the members to learn about their cooperative society and the various aspects connected with it. However, these need to be made attractive by arranging additional and social programmes.

##### (a) MASS MEDIA

Mass media includes radio, films and TV. Although a large

## METHODS OF COOPERATIVE EDUCATION

DHARM VIR

THE METHODS of cooperative education can be meaningfully discussed only with reference to the audiences. The two main types of audiences are the members and the employees. In addition to these two major audiences, education programmes may have to be directed at potential members in order to expand the area of influence of the cooperative movement. The sympathy and support of the social groups, such as youth, women and persons working in the government development departments, could also be important for ensuring a coordinated development of the movement.

### *Choice of Method*

No single method, or a combination of these, would generally serve the purpose in an education programme for all groups of people in the cooperative movement. It is necessary to use several educational methods together in order to produce the desired impact.

The important considerations in the choice of methods for any particular group are the objectives of the educational programme, the subject matter to be taught, and the academic background and cooperative experience of the participants. For instance, if an education programme is formulated with the aim of organizing cooperative societies, the methods suitable may be the organisation of propaganda meetings and group study by the potential members. At the propaganda meetings, the extension worker will try to interest potential members in



**(a) STUDY CIRCLE METHOD**

The study circle method, which has yielded very good results in the Scandinavian countries and other advanced movements in the West, is particularly suitable for the elite members, the members of managing committees, office-bearers and junior employees. It is useful in informing the members about the activities and the current problems of cooperative movements and in providing them with necessary education for developing leadership qualities. Another variant of this method is the group discussion method whereby discussion sheets are used instead of the study material. The discussion groups and the study circles can also be organised with the help of films, radio broadcasts and TV programmes.

**(b) PROJECT METHOD**

Under this method, the group carries out a project of local significance, such as the construction of a road or a warehouse required for the cooperative society. Members' participation in an activity of this kind, under the aegis of the cooperative society, increases the sense of member participation and often leads to pride of achievement among members.

**(c) SEMINAR METHOD**

The seminar is an educational technique based on the active participation of members in discussions on the subject under study. There are two ways in which seminars can be conducted. One way is to include in the programme, lectures from specialists, group discussions on selected questions, and plenary meetings to discuss group reports and the report of the seminar as a whole. Documentation may include readings and papers prepared by the lecturers on the subject under study.

The other method is to divide participants on the basis of their specialisation into two or three groups, after a general introduction on the scope and methods of the seminar. The sponsoring organisation may prepare agenda notes on the topics included in the programme, and indicate, among other things, points for discussions. The agenda can be split up into two or three parts and each assigned to different working groups for discussions. After the groups have prepared the reports of their

number of people can be contacted through these channels, there are certain limitations. Unless they are used in a well-designed educational programme as for example in group discussions, the educational influence may be superficial.

#### (b) COOPERATIVE PUBLICATIONS

Newspapers, magazines and publications are the carriers of knowledge and can exert a great influence on the masses. The cooperative movement can utilise newspapers to provide both members and the general public with information on its ideology, achievements and problems. If the newspapers brought out by other agencies are to be effectively used by the movement, the apex cooperative organisations should develop relations with the general press and feed them with articles, news-stories and other useful information.

The cooperative unions in advanced cooperative movements bring out magazines for members and also publications on socio-economic conditions and the cooperative movement. The family magazines, namely 'Vi' and 'Ic-no-Hikari' of the Swedish and Japanese Cooperative Movements respectively are good examples of such publications. Those journals deal not only with matters concerning Cooperation but also include articles of general interest such as short stories, pictorial pages and children's comics. The advanced movements also bring out specialised periodicals for various categories of personnel, such as the board of directors, managers and accountants.

The building up of library and reading room facilities by various cooperative societies for their members is another instrument through which education can be carried to the members.

## 2. TECHNIQUES FOR ELITE MEMBERS

Particular attention should be given to the "elite" members for several reasons : firstly, they are a potential source from which managing committee members are elected. Secondly, they usually take the lead in discussions and help in arriving at decisions at general body meetings. Finally, knowledge to the elite members is likely to be passed on to a fellow member in informal meetings between the two, since the former take a more active part in community life.

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**(c) SEMINAR METHOD**

The seminar is an educational technique based on the active participation of members in discussions on the subject under study. There are two ways in which seminars can be conducted. One way is to include in the programme, lectures from specialists, group discussions on selected questions, and plenary meetings to discuss group reports and the report of the seminar as a whole. Documentation may include readings and papers prepared by the lecturers on the subject under study.

The other method is to divide participants on the basis of their specialisation into two or three groups, after a general introduction on the scope and methods of the seminar. The sponsoring organisation may prepare agenda notes on the topics included in the programme, and indicate, among other things, points for discussions. The agenda can be split up into two or three parts and each assigned to different working groups for discussions. After the groups have prepared the reports of their

number of people can be contacted through these channels, there are certain limitations. Unless they are used in a well-designed educational programme as for example in group discussions, the educational influence may be superficial.

#### (b) COOPERATIVE PUBLICATIONS

Newspapers, magazines and publications are the carriers of knowledge and can exert a great influence on the masses. The cooperative movement can utilise newspapers to provide both members and the general public with information on its ideology, achievements and problems. If the newspapers brought out by other agencies are to be effectively used by the movement, the apex cooperative organisations should develop relations with the general press and feed them with articles, news-stories and other useful information.

The cooperative unions in advanced cooperative movements bring out magazines for members and also publications on socio-economic conditions and the cooperative movement. The family magazines, namely 'Vi' and 'Ic-no-Hikari' of the Swedish and Japanese Cooperative Movements respectively are good examples of such publications. Those journals deal not only with matters concerning Cooperation but also include articles of general interest such as short stories, pictorial pages and children's comics. The advanced movements also bring out specialised periodicals for various categories of personnel, such as the board of directors, managers and accountants.

The building up of library and reading room facilities by various cooperative societies for their members is another instrument through which education can be carried to the members.

#### 2. TECHNIQUES FOR ELITE MEMBERS

Particular attention should be given to the "elite" members for several reasons: firstly, they are a potential source from which managing committee members are elected. Secondly, they usually take the lead in discussions and help in arriving at decisions at general body meetings. Finally, knowledge to the elite members is likely to be passed on to a fellow member in informal meetings between the two, since the former take a more active part in community life.

method. Further, while the costs involved in conducting training courses are high, the effect on ordinary members is not great. It would, therefore, appear that an intensive education method, such as the training course, should be used mainly for the office-bearers and employees.

#### RESUME

Cooperative education should be broadly based so that membership as a whole gains increased knowledge and provides support to the elected leaders in their societies. Further, a selective approach would be necessary, whereby the movement concentrates its educational activities on the elite members, a potential source of leadership, and elected members to equip them for the effective discharge of their duties in the societies. Finally, cooperative education methods should use democratic procedures so that the members receive training in parliamentary procedures during the study programme.

#### 3. METHODS OF EMPLOYMENT TRAINING

A judicious combination of several methods with varying emphasis may be necessary with reference to the different types of employees. An important consideration to be kept in view in formulating the training programmes for the employees, who have shown ability and who are willing to put in the necessary effort for education, is to assume more responsible positions through participation in courses at successively higher levels. Thus, while the elementary training courses for the junior employees may emphasise on-the-job training and practical work, they should also give the trainees some knowledge of the principles and structures of the cooperative movement.

##### (a) TRAINING COURSES

The most common system of training is the organisation of courses. Quite often the movements in the developing countries are tempted to look to the universities for guidance in formulating the syllabi, and for deciding upon training methods for the employees. However, the objectives of training programmes are not necessarily the same as in the case of university education. The objectives of cooperative training are the development

discussions, a plenary session may be organised to consider them. In both these forms, field visits may be included in the seminar programmes.

The first method of conducting the seminar is likely to give better educational results than the second, because of the use of expertise. A similar technique can be used in the training courses for employees as well. The mechanics of the seminar in the second form approximate those of the conference. It calls for much greater knowledge and experience on the part of the participants than the first method.

The practice of holding weekend seminars for the leaders of the primary societies is widely used by the advanced movements. The seminar technique can also be used with great advantage for leaders at the secondary levels.

#### (d) STUDY TOUR

The cooperative movement has made extensive use of this technique for the education of its members, leaders and employees. Members in a particular locality may be taken to see the working of a successful cooperative society in a neighbouring area and to observe for themselves the methods and practices followed by it. Study tours are also arranged internationally for leading cooperators of one country to study the organisational structure and operational techniques of cooperative movements in other countries. It is essential to plan the study tours thoroughly; otherwise they are likely to degenerate into sight-seeing excursions.

#### (e) TRAINING COURSES

Some cooperative movements in South-East Asia organise short training courses of the duration of two or three days for ordinary members and one or two-week courses for managing committee members. Such courses are generally organised in the members' localities and in the evenings when members have free time. The instructors go from place to place organising these courses.

The experience of several countries of South-East Asia in this field indicates that it is not possible to provide continuous education to the ordinary members through the training course

### *Case Studies*

In physical sciences, the student acquires practical knowledge by carrying on experiments in the laboratory. In the social sciences the laboratory is the society or organisation in which the student must study life situations in order to acquire first hand knowledge. This applies to the cooperative movement also. Case studies and research are important tools of practical training since they give students an insight into the problems of the cooperatives and train them in methods of collecting and analysing relevant information. The students may also develop judgement, since they will be asked to suggest approaches to deal with the problems studied by them. From the point of view of training the students' minds, developing their critical faculties and the ability to deal with actual life situations, the case study method is likely to be of great value.

### *Some Questions*

We have discussed above various methods for classroom teaching and the practical work for students, which can be used in the training courses. An important question to be considered now is whether lengthy training courses should be organised, giving intensive basic training for certain categories of employees, or whether the training system should comprise of a series of short courses. The ICA Regional Seminar on Cooperative Employee Training organised by the ICA Education Centre in October 1964 had indicated that a majority of cooperative institutions in the Region were not in a position to release their employees for long periods of training as it involves employment of substitutes. This means that the courses should be of shorter duration. Also, many junior employees without a certain basic academic qualification, are not in a position to take advantage of the advanced training. If short training courses are devised on a ladder system i.e., at successively higher levels, it would be possible to give the junior employees advanced courses.

The second question relates to the possibility of combining, for training purposes, into one programme the study circle method, practical work being done by the employees during their employment period with the society, and the short training cour-

discussions, a plenary session may be organised to consider them. In both these forms, field visits may be included in the seminar programmes.

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class, if it is large, may be divided into several small discussion groups and the discussion carried out under the guidance of abler pupils. Through this method, the trainees will learn the parliamentary procedures so essential for work in a cooperative society and will develop the power of expression and confidence. The participation in group discussions may help the trainees to locate certain points in the lectures which they have not clearly understood and which they could later check with the teacher.

#### (d) PRACTICAL TRAINING

Practical training should acquaint the students in detail with the work of cooperative societies by creating understanding of their problems, developing practical skills for specific jobs and training the students in locating and solving the problems. The main methods of practical training are outlined below :

#### *Practical Assignments*

The trainees could be given practical assignments depending upon the aims to be achieved. For instance, the shop assistant in a consumers' cooperative shop may be asked to handle the customers and the necessary weighing machines. The senior executives being trained for managerial tasks, may be given assignments involving specific problems, such as analysing the capital problems of a society and suggesting measures to develop funds for achieving efficient operations. The trainee may be assigned a responsibility to do the suggested reading and to prepare a paper on a particular subject. The paper can then be discussed in a seminar between the teacher and the trainees concerned. The discussion may be carried out in such a manner that it will stimulate and provoke discussion. Such a system will develop in the students faculties of independent study and thinking together with a capacity for critical analysis and expression of ideas.

#### *Observation Tours*

The trainees may be taken to visit primary and secondary cooperative institutions to familiarise them with the organisational structure and activities of cooperatives and to give them

of skills among personnel in the performance of their specific tasks, together with the fostering of initiative and competence for analysis of problems as they arise.

### (b) LECTURES

The traditional lecture method, in spite of many limitations, will naturally have a place in any system. Lectures are useful for presenting study material from a variety of sources to trainees in a systematic form; they also help students understand the various viewpoints on a particular problem or the implications of different situations. The teacher can open up new vistas of thought among his students through his wide-ranging knowledge and stimulate thinking on their part by well-directed reading.

It has been recognised that the work of the teacher can be made more explicit and interesting through the use of audio-visual aids. The teacher may use various teaching aids and demonstration material, such as the blackboard, maps, charts, film-strips. In a practical subject like cooperation, the need for the use of audio-visual aids cannot be overemphasised. For instance, a teacher, who is trying to explain the stocking of goods in a consumer cooperative shop can do it more effectively through the use of slides showing arrangements of goods in a model shop.

Further, the lecture can be made more effective by turning it into a discussion between the students and the lecturer. After giving a short exposition of about 10 to 12 minutes, the teacher may then pose leading questions and involve the students in carrying the discussion further. The teacher may also use the last few minutes of his lecture period for ascertaining the extent to which the students have grasped the subject and for indicating the reading material.

### (c) GROUP DISCUSSION METHOD

The group discussion technique has already been described with reference to member education. In order to make group discussions effective in the training courses, it would be useful if the teacher suggests reading assignments to the trainees a few days prior to the discussion and ask them to read the relevant material before coming for the group meeting. The training

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##### *Observation Tours*

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an opportunity to discuss problems with the leaders and officers of cooperative societies. Some precautions are necessary in order to make the observation tours fruitful. Firstly, the trainees should be given a broad idea about the society to be visited and they should be asked to formulate questions through which further information could be collected. Secondly, the number of trainees to be taken to an institution should not be very large. Thirdly, a trained guide or a lecturer may accompany the trainees so that the programme is conducted on proper lines. However, the tours have some limitations. They can be too hurried and so may give only a superficial idea to the trainees.

### *Participation in the Work of Cooperatives*

The trainees should be attached to a cooperative institution for a fixed period of time to carry out certain duties under the guidance of an officer of the society. The tasks that may be assigned to them should be similar to those they will be called upon to perform later in a similar institution.

Such on-the-job training is useful for the purpose of developing skills among the trainees and for informing them about the typical problems they are likely to face in their work. It would also enable the trainee to study much more closely the organisational set-up and the operational practices followed. However, this kind of training demands considerable attention and time from the officer of the society to whom a trainee is attached. The officer should have a sympathetic understanding of the trainee's problems and should be aware of his own contribution towards his training. Quite often an officer immersed in his daily tasks may be unable to give the trainee undivided or adequate attention. Such a situation considerably diminishes the value of on-the-job training. Further on-the-job training is likely to turn out to be purely procedural unless adequate care is taken to see that the student comes in touch with the day-to-day problems of the cooperative society and the manner in which these problems are dealt with. In order to achieve this object, they should be attached to senior officers and even associated in the preparation of the agenda papers for meetings and reports on various problems and projects, as also with the deliberations of the managing committee.

### *Case Studies*

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The second question relates to the possibility of combining, for training purposes, into one programme the study circle method, practical work being done by the employees during their employment period with the society, and the short training cour-

ses. Such a combination will help to ensure that the costs of a training programme in the developing movements are kept as low as possible; or to say it in other words, the maximum possible benefits will be derived from the limited resources available for training purposes. While some practical training during the training course is essential, the work being done by the employee in his cooperative organisation could be arranged to link it with his practical training. The employees who are undergoing such training programmes should be properly guided and supervised by an experienced person. It may be necessary that the person supervising the work of the understudy be given some direction, as well as some remuneration for the work to be done by him. In small societies, the supervisor may be the manager himself while in the bigger societies, the supervisor may be the departmental head or the immediate superior of the employee concerned. The employee could also carry on studies through the study circle method, while he is working with the society. Such an integration of practical work done by the employee in his society itself combined with the study circle method and the ladder system of training courses, will provide an economic and effective system of training courses for the developing movements. Secondly, since integration between the theoretical teaching and practical work would be established, such a system will not have problems of transfer of training from the classroom to the field.

### *Conclusion*

We have discussed a variety of methods for member education and employees training. For general membership, the methods mentioned included general body meetings, mass media, and cooperative publications; for the elite members, who would be potential leaders and the elected members who need training in their present tasks, some intensive education methods requiring greater effort on the part of the participants were outlined. The methods suggested in this connection were those of the study circle, group discussions, projects, seminars, conferences and training courses. With regard to employee training, the importance of a suitable combination of theoretical and practical training during the training courses was emphasised. How-

ever, an overwhelming emphasis on the training courses alone in the employee training system would be extravagant for developing movements. It is therefore suggested that the experience of the employee in his society, study circle course and training courses should be suitably integrated in order to bring about the desired results.

## ADULT EDUCATION AND THE MASS MEDIA

J. C. MATHUR

### *The Elite and Popular Culture*

THE CITY elite regard newspapers as their monopoly, films as entertainment, radio as their handmaid. Being educated themselves and living in an atmosphere full of stress, they expect the media to be primarily for entertainers. They pay lipservice to the potentiality of the media as a source of enlightenment for the masses. But most attempts to do so are criticized by them as either the perpetuation of boredom or as a nefarious act of authority to influence the minds of common people. This is a curious anamoly but nothing new.

In ancient India the elite used classical drama for their entertainment. The image is dominated by the amorous deeds of the aristocracy or intrigue and strategem of the Court. But during those very times and subsequently the saints and seers used artistic forms principally for carrying messages to the people. This happens even today: ethical values or sectarian creed are often communicated in an inhibited manner through media of entertainment such as *Ram Lila*, *Sag*, *Patra*, *Bhagwati*, *Neta*, *Kudiattham*, *Tamasha*, and other forms of folk drama.

Among those responsible for the reproduction and administration of modern mass media there are some whose aesthetic sense rebels at the very idea of purposeful use of art. They produce some precious work of art, unconcerned with popular appeal, but leave the field of popular entertainment to the far more numerous producers who have no educational conscience,



if I may put it that way. This widening gulf between "egg-head culture" and popular culture in the mass media has led to a significant casualty, adult education.

### *Mass Media Has Come to Stay*

What about the adult educators themselves? I speak with some hesitation. Many adult educators behave as if they live in a world without mass media. Now if it were possible to go back to such a world, I would be only too glad to do so. But the modern mass media are now far too deeply entrenched to admit of such a possibility. Among the rural people and small towns in North Bihar I have seen on bullock carts loud speakers blaring third-rate songs for the entertainment in villages. Many of our painstakingly devised and consciously imparted lessons can be obliterated in no time by a pervert film. Here then, is a new media of which the existence and challenge must be recognized as a new tool of immense power which we cannot resist, a volcanic like force over our territory. Whether we like it or not, it has come to stay. Why not then, use it for educational purposes? Why not devise ways and means of converting what seems to be a perverse environment into what may well be a benign and constructive influence?

But that is not the only reason. If educators do not use this genie of the new lamp of Aladdin, then it will become the slave of others who think mainly of promoting commercial interests even if it means pandering to crude tastes. Soon a relentless, almost blind anti-educational force may arise and become too powerful to be trifled with later. Fortunately things have not been quite as bad in India as in some other countries and my dismal prophecy should be taken more as a warning to adult educators and less as a criticism of the well-intentioned attempts to use mass media for public information and education.

### *Review of the Present Position*

A brief review of the existing structure and size of some of the important agencies of mass media will not be out of place. This review is based on my personal understanding of mass media operations. In no way does it reflect the official

programme and agencies of Government with which, some years ago, I was connected. In principle, Indian planners have been aware of the importance of communication to masses in the process of development. The Third Five-Year Plan declares that in the last analysis, in the set-up of democracy the success of planned development which encompasses millions of people depends on the growth of shared citizenship. But considering the absence of any discussion in the plan of the significance of mass media and considering the small financial provision made in the plan for such items as broadcasting (2/10 of 1 per cent of the total outlay in the First Plan, 1/10 of 1 per cent of the total outlay in the Third Plan), one wonders if the importance of the means of making the concept of "shared citizenship" a reality is appreciated adequately. Let us begin by considering the means at present being employed and the facilities now available.

### *Communication in The Field*

Every state has a directorate of publicity or information with a network of publicity officers in districts. Regional field publicity officers of Government of India are also located at the state headquarters. There were in 1962, 79 publicity units of central government of India in addition to the publicity organizations of the state governments. In view of the mobile publicity units in district and sub-regional levels there is no separate plan publicity personnel in blocks. But in most states there are social education organisers, usually two for every block, one being a woman. They supervise community or social education centres located in different places in the rural area. To give an example of how little we get out of this organization, according to a report of August 1963, though the total number of community centres established in Tirhut division of Bihar was 4812, the number of those active was only 507. I think the experience must be similar elsewhere too.

### *Printed Communication*

Both the union and state governments bring out publications and popular journals on various aspects of development programmes in regional languages, and also produce posters. Books

and journals are used as priced-publications while pamphlets are distributed free. I do not know how many people know that in 1962 the publications division published 17 journals, 387 titles of books and sold 2.7 million copies of books and journals. Over 33 million copies of pamphlets, posters, etc. were distributed free.

These figures show the amount of money and effort going into all this. These are apart from what Agriculture, Education, Public Health, and other Departments distribute. We have, of course, a well-developed press. The circulation figure was 16.6 million in 1962. The total number of dailies and periodicals in that year was 9211. Twenty-five per cent of the circulation is in the English language.

### *Visual Communication*

Indian film industry is the second largest in the world. Feature films, the production of which is a private industry, are devoted to entertainment. With a few notable exceptions, most films give a very unreal picture of the Indian Villages and city life. There is a tendency to dwell on the hackneyed theme of the tyranny of landlords and the nobility and the simplicity of villagers even though in this respect, the village has greatly changed.

Such is the system of financing of film production that few film producers can take the risk of striking a new line. The Film Finance Corporation is yet to make an impact. Every cinema house is required by law to exhibit not less than 2,000 feet of documentary and information films. The Films Division released 64 short films and 742 news reels in 1962. Mobile exhibitions are another form of visual communication. There were 15 mobile exhibition units under the Government of India which held 819 exhibitions in 1962.

### *Radio*

The fourth type of communication with educational potential is broadcasting with which I had a close connection until a few years ago. There were 43 radio stations in India in 1965 broadcasting 8 to 12 hours a day in 19 regional languages, with a

coverage of 63% of population on the medium wave. The Indian broadcasting system could, in this context, claim to be a powerful factor in the life of the people. But in reality it is not yet so. Out of the total of 3 million radio sets in the country in 1965 (the number was only half a million in 1947), hardly 170,000 are in villages. It will be sometime before every one of the 550,000 villages could have at least one set. Actually out of the existing rural sets, over 90,000 have been installed by the Government for community listening. Maintenance is unsatisfactory though it has recently improved. A recent sample survey showed that 11% of these sets were out of order. The number is not as large as is made out in some statements in parliaments and newspapers but even this is a large figure.

A one-and-a-half hour broadcast is made by all regional stations for villages. It is a composite self-contained programme having news, plays, music and other forms of relevant information and entertainment. Presentation is in the form of "Chaupal"—an informal village club.

### *Radio Farm Forums*

It seems relevant here to make a reference to the experiment of Radio Farm Forums conducted by A.I.R. in 1956. It was conducted with the help of UNESCO in 145 villages around Poona. In each village a radio forum consisting of 12 to 20 members, mainly farmers, was set up with convenors and chairmen. Twice a week for 10 weeks, a special half-hour programme mainly meant for the forum was broadcast. The forums would assemble half an hour before the broadcast, hear preliminary remarks from the convenors and then have their own discussions. In the course of the discussion they expressed their views, sifted new items of knowledge, and formulated questions for clarification. The convenors then sent their reports to the radio station which referred the queries to specialists of Government Departments. In subsequent programmes, these queries were answered and clarifications given. Some forums followed this up by organizing group action. The programmes were on specific projects such as the rat menace, poultry farming, quack doctors, and schools for little children. Part of the time out of every programme was devoted to questions, comments and doings of

the forums based on reports from them. Nearly 70 per cent of the forums responded.

A survey conducted by Paul Neurath in 20 out of these 145 villages along with a comparative survey of new farm villages gave the following results : firstly, the level of knowledge of the individuals nearly doubled in the case of forum villages, while it rose by not even 20 per cent in the case of non-forum villages. Secondly, 20 per cent of the forum members participated actively in group discussions, 50 per cent variously and 30 per cent were not active. Thirdly, the radio forum seemed to emerge as a new and informal institution in the democratic process in the villages. Some villages organised exhibition and cattle shows and some undertook road building, well improvement and inoculation of poultry. Participation in discussions of the real problems outside the formal body of panchayat was in itself a stimulating experience. It was also a training in the art of organized discussions. New opportunities for leadership also come to the fore. Fourthly, the forum provided the basis for evaluating the popularity and effectiveness of various kinds of programme presentation. Between 60 per cent and 80 per cent of the members interviewed expressed an intense desire to apply the skills learnt from the programmes. Also active participation and discussions were generated by programmes and topics on which the farmers could speak from their own experience.

This pilot project was valuable because it made the rural listeners active participants in the process of communication. Also, it showed the possibility of informal groups arising in villages. All India Radio decided to extend the project in stages in other states. By June 1963 it has been claimed that 6497 forums have been formed. They hope to form 225 thousand forums in villages.

### *Television*

Another experiment in the use of mass media for adult education that deserves to be noticed was on television. This was in Delhi and was also assisted by UNESCO. It was organized around a number of tele-clubs. On September 15, 1959, All India Radio inaugurated the experimental Television Service. A year later, on 23 December the programme of tele-clubs was

taken in hand. Nearly 66 community centres in the city of Delhi were chosen for this project. As the power of the transmission unit was low, only places within the range of 12 to 15 miles from the Broadcasting House could be covered. Most of the tele-clubs were, therefore, located in urban and suburban regions and the membership consisted generally of persons in the middle and low income groups. Most sets were placed in schools and the members consisted of the families living in the neighbourhood. Each club consisted of 12 to 20 members with a convenor. They used to have tea and refreshments in the meetings. Every club was given a bulletin in advance. They were also given some badges and other things in the nature of status symbols. Every club maintained a register of members. During this period there were 1320 members in all the clubs taken together and attendance at the weekly meetings was generally satisfactory. They met every Friday from 7 to 8.30 or 9 p.m. The television Programme was from 7.30 to 8 p.m. It was invariably followed by a discussion among members. During the discussion many aspects of the problem raised in the T.V. programmes were thrashed out. New questions would also be raised and these would be forwarded to the Tele-club Supervisors of All India Radio.

The programmes were produced around specific problems. The topics chosen were designed to bring about distinct increase in knowledge and information of the members of the tele-clubs. The issues could be social or personal or may cover individual habits and family customs. These topics were chosen after detailed discussions with people concerned, such as government officials and people like heads of the traffic police and people connected with public health, magistracy, the town planning. They were also brought before T.V. cameras. They were put on the mat, as it were. They had to answer questions that were sent by T.V. club members. Sometimes some members were also invited to the studio. This was a new experience for them. Seeing important people on the mat when they had to be polite and accommodating and not so brusque as they are usually supposed to be was a new experience. Some "actuality shots" were also taken in the production of the programmes. The evaluation was conducted by the National Fundamental Education Centre under Shri A. R. Deshpande's supervision.

*Significant Gains*

On the results of the Project, I would like to mention: firstly, the viewers learnt distinctly despite the crowded nature of the programme. Secondly, the increase in information was more marked where tele-clubs had a majority of semi-educated people. This demonstrates a paradox in adult education. Adults learnt well when they already knew something of what was being offered. Thirdly, the programme producers of All India Radio had the unique experience of being directly exposed to weekly appraisal of their programmes by the clientele. This does not normally happen in broadcasting in India. The kind of serious consideration that was given to the opinions of T.V. clubs regarding the mode of presentation would pay dividends in other forms of adult education broadcasting also. The link with viewers was possible without the intervention of advisors, evaluating specialists and advertising agencies.

Another important conclusion of the project was that the constant viewers, mainly members of the tele-clubs, tended to regard T.V. as an engaging but primarily as a serious medium. Whenever a programme bordered on the flippant, some tele-clubs would protest. Tele-club members collected around the television not merely to see something interesting or something that would hold their attention but also to have lively and stimulating discussions. "How can we have a discussion," they would ask, "if the programme has no substance in it? Such a programme may be all right for kids and invalids but not for adult citizens." The true gain, apart from the increase in information, has been incidental and somewhat unexpected. Conceived as a social education project, it turned out to be also a community experience in the democratic process. More than one Tele-club report stated that a particular programme had their ideas and had given to the members a correct perspective about rules and regulations, about duties and responsibilities. Without the intervention of the elected representatives, the average citizen who cannot easily command space in the column of newspapers for his views, was able to express himself vehemently and generally in a liberated atmosphere on matters which concern his daily life. What is more, the appearance of police and traffic officers, enforcement staff, municipal doctors

and sanitary staff on the screen brought the citizen face to face with many whom he found considerate, well-informed, almost humane but handicapped, servants of society.

### *Communication and Development Projects*

I now come to the second problem that faces the media of mass communication in a developing society like ours. How can media be related to actual projects? A communication programme can be related to development projects at two stages: (1) the preparatory stage when people should know the basic facts and implications of a development project; and (2) the cooperation stage when they should be induced to take part in a productive activity.

Some mass media, like radio, suffer from the inherent limitation of being unable to provide any specific local programmes. Posters, pamphlets and slides, even 8 film-strips, can be produced for local regions. Some devices for low-cost production of media at the local level have been evolved. In any case, dubbing a centrally produced programme by locally produced material is not difficult. Newspapers and other media can join hands in carrying to the villagers information and ideas required at a particular time in connection with a particular project. There should be greater emphasis upon communications as a tool of development. For example, tenants have to pay half the cost of the construction of a medium sized dam in their areas. They should be taken into confidence, at a very early stage in the process. Preliminary survey, demonstration, early administrative steps and communication—all have to be part of a multi-pronged approach. In other words, every programme of rural development at the local level should be like a joint staff operation. In this situation the form and timing of publicity should be determined in the light of local needs and requirements and not just countrywide routine publicity or special campaign.

### *Traditional Media*

May I refer to the traditional media which have been treated as untouchables by the films. Some folk songs and plays are



broadcast but the general attitude of media specialists has been that in these modern, sophisticated media there is no place for such traditional forms of expression. But traditional folk drama involves greater participation by people and in any adult education the process of participation by the people is germane to success. I think it would be desirable to have short films and short programmes in which the village artists could be involved. This cannot be done by the commercial film. I do not know if funds could be found for the short film but if they could be, then it will give a new life to the forms that had once been used to spread the Vaishnava doctrine in the sixteenth century. They can now spread the Sarvodaya doctrine in the twentieth century. In the sixteenth century Shankar Deva, the great saint and dramatist of Assam, wrote the Ankyias deliberately as a vehicle for his ethical message. Poetry of high quality was mixed with the message in an uninhibited manner. That has been the way of common people. We, the lovers of sophisticated arts, may not like this kind of mixture. But we have to think of the masses and these mixtures have been used in the process of communicating the message and educating the people.

### *Emphasizing the Individual*

A great emphasis has been laid in India on the interpersonal communication in rural areas. Presentation of personal talk, discussions and guidance can be effective technique of communication. And this, in my opinion, can be linked with mass media. It is called mass media but strangely it is, at the receiving end, a personal medium. That distinction is not realized because we often think of mass media in terms of a loudspeaker from the Red Fort blaring to a mass of amorphous people. The whole outlook is coloured by the concept of an undefined mass in which the individual is lost. But the mass media, in my opinion, goes to the individual and it is our task and challenge to carry it to the individual by producing low-cost radio sets and providing for various other devices.

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## A PILOT RURAL AGRICULTURAL TV PROJECT\*

THE PRIMARY objective of the Delhi project was to assess the effectiveness of TV in improving productivity. The secondary objective was to gain insights into the social and organizational problems of using TV for developmental tasks.

### *Organization*

The project is a joint venture of four government agencies: the Department of Atomic Energy, which initiated the project and provided the TV sets; All India Radio, which produces and telecasts the programmes; the Indian Agricultural Research Institute, which provides information and advice on new techniques in agriculture, and the Delhi Administration which is responsible for organizing the teleclubs in the villages and taking appropriate follow-up action based on the programmes. In view of the many resource constraints, TV sets have been installed in only 80 villages around Delhi among the 300 and odd villages which are electrified and also situated within the 23-mile range of the Delhi TV transmitter. Sets have been located in all five development 'blocks' around Delhi, proportionate to the number of villages in each block. The choice of the individual village is largely determined by its agricultural potential and progressive character besides availability of proper facilities for community viewing.

*Teleclubs:* To make the programmes meaningful and effective in terms of end-results, farm teleclubs were organized in all

\* A quantitative evaluation of the effectiveness of the Pilot Rural Agricultural Television Project sponsored by Indian National Committee for Space Research and conducted by the Department of Adult Education, NCERT, New Delhi.

*Literacy and Mass Media*

Mass media is often held out as an argument against literacy. In fact mass media has an important part to play in all literacy programmes. I offer a few suggestions as to how this can be done.

In urban industrial areas the group and individual method of organizing literacy will be facilitated by linking it with radio lessons. Registration of individual learners who wish to avail themselves of the supplementary lessons to be broadcast in collaboration with institutions could be arranged. I would propose radio lessons on an individual and small-group basis following the pattern of similar programmes in western cities. In our cities, also, a beginning can be made because the number of radio sets in cities and industrial areas is large and their maintenance and service is not a problem of much magnitude as it is in villages. Mass media can be used in industrial areas by the use of wire diffusion of transistorized low cost medium wave sets distributed to registered listeners and providing lessons in collaboration with teachers.

In village mass media can supplement conventional methods of adult education. Thus there should be a special programme on the radios for the neo-literates. It should consist of queries from listeners, explanations of pronunciation, usages and other helpful suggestions to the neo-literates in the privacy of homes or even in the group. If questions are invited from neo-literates and their names are announced, they feel flattered and education for them becomes more exciting. Rural programmes should preferably be in dialects. Programmes in dialects tackle a significant problem of literacy, that is, the transition from spoken tongue to the written language. There is an undoubted gulf between the two over which the bridge can be provided by the radio.

fields who provide feedback to All India Radio on the presentation of the programmes. Secondly, the Department of Adult Education of the National Council of Educational Research and Training, New Delhi, has been entrusted, by the Department of Atomic Energy, with the task of conducting a systematic and quantitative field evaluation to assess the effectiveness of the programmes.

Specific objectives of the field evaluation were: i) To measure the difference between viewers (teleclub members and non-viewers with regard to knowledge, attitudes, and adoption of improved farm practices; ii) to study the reactions and general opinion of the teleclub members regarding the utility of TV in disseminating agricultural information and the presentation of the programmes; iii) to study the reasons for non-adoption of the improved farm practices.

*Programmes selected for evaluation:* For purposes of evaluation the following topics were selected on which telecasts were made during the preceding four-month period (October 1967 to February 1968):

- i) Package of practices for high yielding varieties of wheat;
- ii) Weed control in wheat;
- iii) Methods of irrigating rabi crops;
- iv) Cultivation of tomato, cauliflower, and cabbage;
- v) Foliar application of fertilizers;
- vi) Raising of vegetables on saline soils;
- vii) Control of field rats.

*Selection of respondents:* All the respondents in the study were farmers. In the absence of a bench-mark survey, which would be necessary if a before-and-after study were to be done, it was decided to study the differences between the farmers who had watched the programmes (experimental group) and those who had not (control group) to see if they are statistically significant. The experimental group consisted of 100 respondents selected randomly from among those members of the teleclubs who had watched programmes on all the seven topics under consideration. The control group consisted of 100 farmers drawn by stratified random selection from villages with no TV sets and consequently not exposed to these programmes. In both

the villages having TV sets. Each teleclub comprises about 20 farmers who select a chairman—usually an elder member of the community—not necessarily literate but commanding the respect of the village. Besides the chairman, each teleclub also has a 'convenor'. Often the local Village Level Worker (VLW) is the convenor of the teleclub. It is his task to see that the members of the teleclub view the telecasts regularly and discuss the programmes immediately thereafter. He usually initiates the discussions, maintains the registers and provides feedback to All India Radio in the form of discussion reports, queries and suggestions. While others in the village also view the telecasts, the members of the teleclub constitute a permanent 'core audience', out of whom are chosen respondents for the evaluation interviews.

*Programming:* The project was inaugurated by Prime Minister Indira Gandhi on Republic Day, January 26, 1967. Twenty-minute telecasts in Hindi are made every Wednesday and Friday evenings. So as to establish a distinct identity in the minds of the viewers, this special series has been named 'Krishi Darshan', meaning agricultural television. This programme forms the last part of the day's transmission so as to facilitate post-viewing discussions by the members of the teleclubs. The first item in each programme usually consists of queries received from the teleclubs relating to the previous telecast; the second item consists of reports of action initiated in the villages; this is followed by the programme on the topic scheduled for the day. All India Radio has assigned two producers specially for these programmes. They consult various experts from the Indian Agricultural Research Institute and the Delhi Administration with regard to the technical content of each programme. Agriculture, including vegetable and fruit cultivation, poultry and animal husbandry are covered in these programmes. There is little or no lecturing by experts; field demonstrations play a major role in these telecasts. The bulk of the material presented is location-oriented, shot on surroundings familiar to farmers.

### *Evaluation*

Evaluation of the project is done at two levels. Firstly, there is an Evaluation Panel consisting of people drawn from diverse

practices were studied: chemical control of weeds, chemical fertilizers, high yielding varieties of wheat, and foliar application of fertilizers. The difference in the number of adopters of these practices in both the groups was tested by chi-square test and it was found that except for the programme on chemical fertilizers, significantly more number of respondents from the experimental group adopted these practices than respondents in the control group; the results were significant at one per cent level. Once again the reason for chemical fertilizers being an exception is that the practices were introduced many years ago in these villages and were adopted by virtually all the farmers.

### *Adoption Process in Experimental and Control Groups*

The following five stages can be identified in the process of an individual taking to a new practice :

- i) Awareness : Individual comes to know for the first time about the innovation.
- ii) Interest : Gathers more information about it.
- iii) Evaluation : Decides the applicability of the innovation to the individual's own situation.
- iv) Trial : Tries the innovation on a limited scale.
- v) Adoption : Integrates the innovation into routine operation.

Adoption process in experimental and control groups was studied for the following four improved farm practices: (i) chemical control of weeds, (ii) chemical fertilizers, (iii) high yielding varieties of wheat and (iv) foliar application of fertilizers. It was seen that in the experimental group, comparatively more farmers were aware of chemical control of weeds and foliar application of fertilizers. TV proved to be an important source of information at the awareness stage for these two practices. However, for the other two practices there was no difference between the two groups. Practices relating to chemical fertilizers and high yielding varieties of wheat were popularized a long time ago in these villages by extension agencies through demonstration and other means and, therefore, almost all the farmers were aware of these two practices. At the interest stage, which

the groups, size of landholding was kept as a controlled variable and an equal number of respondents from both the groups were selected belonging to different categories of size of landholding. Extension services are fairly uniform in all the villages in this area so that respondents of both the groups are equally exposed to agricultural demonstrations, films, etc. Pre-tested questionnaires were administered to the respondents and data collected through personal interviews usually at the homes of the respondents and occasionally on their fields.

### *Findings of the Evaluation*

**Knowledge:** The differences in the knowledge of experimental and control groups relating to all the seven programmes mentioned earlier were tested by chi-square and 't' tests and it was found that these differences were significant at one per cent level except for the practice relating to the control of field rats. Techniques relating to control of field rats were introduced and popularised a long time ago, and this explains why the difference in the knowledge of the two groups for this programme is not significant. The TV programmes have helped the experimental group gain significantly more knowledge than the control group.

**Attitudes:** The differences in the attitudes, reflected in willingness to try the new techniques, of experimental and control groups relating to the following four programmes were studied: chemical control of weeds, chemical fertilizers, high yielding varieties of wheat and foliar application of fertilizers. These differences were tested by chi-square and 't' tests and were found to be significant at one per cent level except for practices relating to chemical fertilizers. Chemical fertilizers were introduced in these villages many years ago and several demonstrations were conducted to popularize them and this explains why there is no significant difference in attitudes between the two groups for this particular programme. It is clear that the experimental group has a significantly more favourable attitude towards improved farm practices compared with the control group except for practices relating to chemical fertilizers.

**Adoption:** The adoption of the following four improved farm



to be telcast on alternate days; twenty-five considered the present frequency of twice a week adequate; ten wanted telecasts to be made daily and only seven were of the opinion that the frequency should be reduced to once a week.

*Style of presentation:* Seventy-eight respondents preferred the format of showing a discussion between the two comperes since they felt that this makes the programmes more interesting, intelligible and highlights the key points. Fourteen respondents preferred the lecture method supported with stillshots for illustration. Eight respondents voted for the documentary style with anonymous commentary.

*Viewer's opinion regarding utility of the programmes:* All the respondents of the experimental group indicated that they benefited from the agricultural television programmes. Sixty-eight per cent of the respondents said that they received timely and useful information on farm practices from these programmes. Seventeen per cent of the respondents said they received sorely needed information from these programmes which they could not get from other personal sources. The respondents also expressed their opinion that the information given through these programmes was more comprehensive and clearer compared to that of other mass media. Yet another reason cited for the utility of TV was its appeal to the illiterate and small farmers to whom information somehow does not trickle.

is essentially an information gathering stage, TV alone was not found to be an important source but it was quite effective in combination with other mass media and personal sources. At further stages of the process also, it was found that more farmers from the experimental group passed through these stages compared to those in the control group, and consequently there was a greater adoption of these practices in the experimental group. Even when the adoption of a practice did not take place, due to the telecasts, the farmers in the experimental group had passed through more stages in the adoption process than those in the control group.

*Influence of education:* Respondents of both the groups were grouped under the following three different levels of education: (i) illiterate, (ii) primary school and (iii) middle school and above. The analysis reveals that at each level of education respondents of the experimental group had significantly greater knowledge, a more favourable attitude towards improved farm practices and also adopted them to a greater extent than their counter-parts in the control group. By making level of education a controlled variable, its effect on the individual was isolated showing that the change in the individual was attributable to exposure to television.

### *Reaction of Viewers Towards Programmes*

*Comprehension:* Eighty three of the 100 respondents in the experimental group had no difficulty in understanding the programmes; the remaining 17 experienced certain difficulties. Out of those who had difficulties, 12 pointed out that the language of the telecasts was too technical and needed elaboration for proper comprehension. Two respondents also suggested that the telecasts should be made in the local dialect to facilitate easier understanding. Only two respondents stated that they could not see the programmes due to unsatisfactory viewing arrangements though they had no difficulty in understanding the telecasts and also in following the innovations recommended. While the time of the telecasts was considered convenient by all the respondents in the experimental group, 60 of them felt that the duration of the programme was short.

*Frequency:* Fifty-eight respondents wanted these programmes

The main purpose of emphasising the aspect of symbolism and stylization, adopted both in ancient and modern puppetry, is to make the emotional impact of the puppet powerful and lasting. That is why a puppet character, while in action, has more impact on the audience, than a live human character. As mentioned above, a puppet is an independent character, even though it may be depicting a well known historical or a living personality. As for example, the puppet Ram in a *Ramayan* puppet play, has in fact not much to do with this conventional character. The puppet Ram made in any medium has its own identity and possesses its own personality. The impact that it has on the audience, and the shadow that it casts on their minds, depend wholly on the production—the quality of the play, the effective manipulation of the manipulator and the effective designing and making of the puppet itself. The sentiment underlying the story of Ram makes very little contribution to the effectiveness of the play. That is why a puppet play is more effective and has greater impact on the audience than a human play.

Another factor which contributes to the effectiveness of a puppet is its independent personality, quite unlike a human actor, playing a role in a particular human drama. The puppet character is exclusively made and designed for particular role, but, in the case of a human actor, he has only to be dressed and made-up according to the role that he has to perform. The anatomy of the body, his flesh, his throbbing heart and active mind cannot undergo any change to suit the particular character. For example, the human actor doing the role of Ram in a human play, cannot be totally detached from his own personality, which invariably becomes a disturbing element in doing his role effectively. But, in the case of a puppet-character this problem is altogether eliminated. A puppet, therefore, always has a powerful impact on the audience and is used not only for entertainment, but for all kinds of educational work.

The Andhra Shadow Puppets are used not only for entertainment, but for propagating the message of our great epics like *Ramayan* and *Mahabharat* and to keep the cultural and ethical values of our country alive. The incessant use of puppets for the dramatization of the life of great religious and historical personalities for the last so many decades have assumed so much importance in the life of our people that it has become

## THE SPECIAL ROLE OF PUPPETRY

D. L. SAMAR

INDIA has a very old tradition of puppetry, as is evident from the references of puppets found in several ancient scripts like *Mahabharat*, *Kathasaritsagar*, and *Gyaneshwar*. The main purpose of any puppet performance, in those days, was to keep the achievements of our ancestors, and all those distinguished personalities, who had contributed to the growth of the human society, alive in the memories of the people. Since the puppets in India were never considered as human replicas, they were carved as fascinating and interesting figures, irrespective of the human anatomy. The main principle underlying the construction of these figures was to depict the characteristics of the characters that they represented. For example, a scholarly and priestly type of puppet-character was dressed in sobre-coloured costumes and its head was made abnormally big in comparison to its other limbs.

In order to achieve the end of creating fantasies in the minds of the audience, the construction, designing, colouring, costuming, stringing and manipulation of all traditional Indian puppets had to be done in accordance with conventions. The Andhra Shadow puppets, for example have these stylized and symbolic aspects most conspicuously developed in them, they have very strange features, almost crossing the limits of all imagination. The Rajasthan, Bommalattam and Orissi puppets too have very fantastic and stylized figures, having eyes, nose, chin, limbs, legs and arms, all fantastically and abnormally designed. They may look obscure and primitive to a modern mind, but they have acquired a specific technique through years of experience.

## ADULT EDUCATION THROUGH AMBAR CHARKHA

SALIG RAM PATHIK\*

GONDA is the headquarters town of a very large district in Uttar Pradesh. Gonda is also headquarters of the All-India Mass Education Society. A voluntary organization, the Society is experimenting with methods to bring education and prosperity to the 3000 villages and two million people of the district.

As in all of rural India, methods of living and thinking have not changed. They represent a distinct advance over methods of primitive societies, but are much behind the best methods known today. More important, they are quite inadequate for present-day needs.

Our area presents in extreme form the psychological and social conditions that hamper development work all over India. It is precisely for this reason, that we chose this area.

Our first efforts made no headway at all. We had started with a traditional approach and had tried to introduce literacy and general adult education. We got nowhere. When the problem of survival is pressing, other things do not mean much to the villagers; they respond only if there is hope of immediate help in making a living.

*Ambar Charkha*

Then I learned about the ambar charkha programme and heard that village women were willing to attend classes for three

\* As told to Helen Kempfer.

a religious duty of the performer to perform and the audience to derive inspiration from them.

So is the case with Orissi, Bommalattam and Bengal puppets. They continue to possess their religious aspects and are mostly associated with temples and the various ceremonies connected with them. The Rajasthan puppets have lost their dramatic value, but have retained the basic qualities of the puppet art. Some of the modern experiments done in this style have proved immensely successful particularly in the field of publicity and mass communication.

There are several aspects of the puppet plays which make them different from the human play, in which the playwright has full freedom in the use of the spoken word. The playwright has also to see that in a human drama the dialogues lead to a particular conclusion, and the interest of the audience is kept in suspense for that purposeful end; but in a puppet play every spoken word and action has to be suggestive, meaningful, purposeful and as complete in itself as possible. Since the puppet is not a living object, its communicative quality has to be maintained with fantasies and jocular strains. Every word, every expression and every action has to be economised to the maximum extent.

The author of this article has founded an institute of folk art, Bharatiya Lok Kala Mandal, which is engaged in experimenting with this media for education among children and adults. An experiment in which primary school teachers were trained in puppetry for adult education was eminently successful. While it will take years before the Indian masses become literate there are innumerable things that can be done for adult education through puppets.

classes are organized. We planned to have male instructors. At first the villagers demanded women trainers. But we remained firm in our insistence that a man would train the women and their men folk should have no objection to it.

We saw this as a first step in bringing women out from the restrictions which bound their lives. But there was a good practical reason for it, too. When women are hardly allowed out of their homes, it is very difficult to find women to go to strange villages to live for three months. Village women do not leave their homes. To leave their homes before marriage would impair their chances for a good marriage. After marriage they cannot get away. City girls have more freedom to accept jobs, but even so their families prefer that they live at home or with relatives. In any case, city girls are generally unwilling to work in the villages, where there are no bathrooms or latrines, and no privacy for bathing and other functions.

It was the village men who asked for women trainers. The women had no objection. In a Muslim area where the marriage of a daughter is not possible because the girl is too big or too weak or otherwise unacceptable, the unmarried daughter becomes a problem to her family. But the men would not permit us to train them. For a year they kept on insisting that there must be a woman trainer. We remained adamant and after a year they came to accept the new idea.

Over the men instructors we have put women supervisors, so the village women can see that women are not always subordinate to men. One of our supervisors is a well-respected Muslim lady. The other is a middle-aged Brahmin from a highly respected family.

### *Organizing the classes*

In organizing the classes we first sent organizers to the head of each village to explain the programme in detail. If the villagers want the programme, the head of the village applies to us with a cash security of 100 rupees. In a short time after we started, leaders of the villages began to come to us, asking us to provide training and help them set up the cottage industry. Then we sent organizers to organize the classes.

We sent instructors to a village where 20 or more women are

months to learn to use the ambar charkha. I was immediately struck with the possibilities this presented for adult education.

The ambar charkha is an improved spinning wheel. People can use it at home in their spare time. Mahatma Gandhi encouraged it as a cottage industry. The Indian government now provides loans and subsidies for training and follow-up programmes.

From our standpoint, ambar charkha has an added advantage. Spinning is often done by women. Community development programmes provide mass education for men. But in my area the purdah system makes it almost impossible to reach the women. Both religious and social mandates keep the women restricted to their homes. We were never able to collect them for meetings or any kind of educational effort. Yet the women are primarily responsible for the diet and general health of their families.

The government subsidizes the ambar charka programme to relieve unemployment and improve living conditions. On this basis alone the programme would not have been of interest to us. We were interested in the deeper and more enduring effects that education could bring.

But if this was the only way to bring the women out of their homes for an organized activity, we decided this was where we had to start. We prepared lessons and planned that talks should be given to the women while they learned to spin.

### *Instructors trained*

Naturally, the instructors had to be trained. As in all the cottage industries, the trainers were trained as craftsmen and craft teachers. For our work they had to understand that along with the craft work they were to impart other knowledge to the women. We therefore organized programmes to train the instructors in how to impart general adult education along with the craft teaching.

### *First Innovation : Male Instructors*

The first steps in social education were taken when the



no latrines. This is a wrong way of life. Another wrong way is the diet we now give our children. The upbringing of children is given to us and we should do it in a proper way. The women are not educated; they are not literate—this is another wrong way of life.

In this way we go on developing new ideas. The same prayer is used each morning and we develop its meaning. It becomes a kind of lecture. We mention always that in this world much better methods have been developed for each of our programmes of life. We pray to the God to enable us to learn all those ways and means which have been developed for humanity.

### *Ambar Charkha Gyan Charcha*

I wanted to develop 100 lessons, but I have been able so far to print only about forty talking points of three minutes each. The printed lessons are available from us. We have entitled them Ambar Charkha Gyan Charcha—"Knowledge Through Ambar Charkha".

After the three months, the trained women set up spinning in their own homes. Our instructor then acts as a guide and supervisor at home and our "lessons" are kept up. In this way the whole family gets trained. We purchase the thread from the women at a fixed price. Thus we have been able to distribute a lakh of rupees (Rs. 100,000) every year for our initial three years.

We purchase cotton at the annual harvest, store it for the year, and supply it to the spinners as they need it. We buy back the finished yarn and have it woven. We pay the weavers, who have also been trained by us. We have had lessons especially prepared for them during their training period, too. We then collect the woven material, wash it, dye it, print it, make it up into ready-made clothes and sell it. We make all kinds of clothing—handkerchiefs, dhoties, saris, pants, shirts, coats, even carpets.

We keep accurate records of income and expenditures, including records of the subsidies given by government to encourage the work. We receive fifteen rupees per trainee per month from the government as a tuition fee to cover the costs of training. Each woman who learns gets a stipend of twenty rupees for

interested in training. To test how eager and prepared they really are for the training, we charge five rupees security money from each trainee.

Two instructors remain in the village to give the training. Every week day for three months the women sit together in the centre of the village receiving instruction.

The cottage industries themselves are a step from our agrarian economy toward industrialization. They begin to develop the new habits and ways of thinking people will need for manufacturing jobs. Yet the cottage industries are so linked with traditional ways, that they do not represent socially disruptive change.

### *A Louder Voice*

Once the classes began, I trained the instructors to start each class with a common prayer. Our next innovation was at this point. I trained them to recite the prayer in a louder voice. This may seem like a little thing, but it was another step forward. The women have been kept subservient to men for so long that their voices are very soft and often unintelligible. Their men still dominate. We cannot change that. But in the name of prayer we could sing together.

### *Instruction in improved ways*

Along with the changed attitudes and job skills, we also wanted to introduce knowledge of improved ways. This, too, could only be introduced in the name of religion. So after the prayer the worker takes a few minutes to explain the prayer; and the women repeat the explanation. The prayer I have chosen is from Sanskrit. I have translated it into Hindi:

"Lead me from darkness to light  
My ways of life have gone wrong  
Oh, God, bring me to the right ways of  
life."

Every day the worker takes up one wrong way of life. For example, in the early morning we go to the jungle, we have

no latrines. This is a wrong way of life. Another wrong way is the diet we now give our children. The upbringing of children is given to us and we should do it in a proper way. The women are not educated; they are not literate—this is another wrong way of life.

In this way we go on developing new ideas. The same prayer is used each morning and we develop its meaning. It becomes a kind of lecture. We mention always that in this world much better methods have been developed for each of our programmes of life. We pray to the God to enable us to learn all those ways and means which have been developed for humanity.

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Once the classes began, I trained the instructors to start each class with a common prayer. Our next innovation was at this point. I trained them to recite the prayer in a louder voice. This may seem like a little thing, but it was another step forward. The women have been kept subservient to men for so long that their voices are very soft and often unintelligible. Their men still dominate. We cannot change that. But in the name of prayer we could sing together.

### *Instruction in improved ways*

Along with the changed attitudes and job skills, we also wanted to introduce knowledge of improved ways. This, too, could only be introduced in the name of religion. So after the prayer the worker takes a few minutes to explain the prayer; and the women repeat the explanation. The prayer I have chosen is from Sanskrit. I have translated it into Hindi:

"Lead me from darkness to light  
My ways of life have gone wrong  
Oh, God, bring me to the right ways of  
life."

Every day the worker takes up one wrong way of life. For example, in the early morning we go to the jungle, we have

the three months. This helps to cover her loss of income during the training period. Most of the women have been earning very little, but it is all they have and without some help they cannot come for training.

### *Next Step—Cow Dung Gas Plants*

We are now experimenting with a cow dung gas plant, using the gas for power to run the looms. We were able to run a  $7\frac{1}{2}$  horsepower engine  $5\frac{1}{2}$  hours a day for a week without any technical difficulty. The engineering people tell us there should be no difficulty technically. There is some sentiment against introducing power in khadi-weaving amongst Gandhites. For this reason we obtained approval from Vinoba before starting our experiment.

The cow dung gas plant was worked out to provide a substitute cooking fuel for the cow dung and to permit the cow dung to be returned to the fields for manure. Decomposition takes place faster than it would outside the gas plant. Plant nutrients are ready for assimilation by plants much sooner. Under natural conditions on the fields, the hot sun burns out much of the fertilizer value of the manure before it decomposes enough for plant use.

Our cow dung gas plant uses an aerobic bacteria, which gives a better fertilizer material than the other processes using aerobic bacteria. We have found, however, that vegetable matter gives off five times as much gas as the cow dung. The cow dung acts as ferment. The real source of energy then becomes vegetable waste such as paddy husk and sugar-cane wastes.

Eighty pounds of cow dung will yield 100 cubic feet of the gas, Methane. Eighty pounds of dry vegetable waste yields 500 cubic feet of gas. The average family for cooking purposes needs 100 cubic feet of gas. A one-horse-power engine will run for an hour by consuming 16 cubic feet of gas. One kilowatt of electrical energy can be produced by consuming 20 cubic feet of the gas.

Using the cow dung plants means that this important resource is not burned but is returned to the fields to help build up the soil. The gas for cooking fuel makes less smoke. Along with this I hope we can introduce the pressure cooker, with

which the women can cook unpolished rice and protein-rich grain to improve the diet.

If we can get these steps introduced, it will mean an improvement in living conditions and a saving in time as well. The time saved we hope we can turn to adult education purposes.

All I have done has been adult education. I feel that it is better to move in small steps that are actually incorporated into the people's lives.

Adult education must give hope for a better life. Without that, the learner lacks motivation and adult education loses meaning for him.

## RESIDENTIAL ADULT EDUCATION

K. S. MUNISWAMY

THE MOST outstanding achievement of the Mysore State Adult Education Council has been the development of Vidyapeetha or "Seats of Learning". These bear a close similiarity to the Folk High Schools of Denmark and both the Danish government and the Mellemfolkeligt Samvirke have given help in their setting up. Vidyapeetha are also based on the ancient Indian Gurukula system of learning. The object of these residential institutions is to provide social and cultural education, as well as training in agriculture and crafts, for the 18-30 age group. They stress good citizenship, rural leadership, and revitalization of village life.

From 1948 on, ten such vidyapeetha have been established, and the state hopes eventually to have nineteen—one in every district. Characteristics common to all are rural settings with special historical and religious significance, particularly natural beauty and fertile soil. Each vidyapeetha has a farm, which may vary from 12 to 200 acres in extent. Produce may be fruit, vegetables, cereals, poultry, or cattle.

The diverse settings and projects of Mysore's vidyapeetha are all interesting but perhaps a detailed description of one will be sufficient.

The vidyapeetha at Shivaraguddi has a cooperative society which looks after all its buying and selling. Shivaraguddi also plans a Marriage Hall, where young couples from the adjacent areas may celebrate their marriage very reasonably. This vidyapeeth has a big poultry farm, a small dairy, a well-

equipped craft section, and developed horticulture. There are five hundred coconut trees, sapota fruit plants, guavas, grapes, bananas, and papayas. There are vast grass, millet, and paddy fields. Nearby is a Shiva Temple on the hillock which serves as background for the vidyapeeth.

The regular course lasts for five or six months and only twenty-five students are admitted at a time. Qualifications are that candidates must have lived in a village, have knowledge of rural conditions and problems, be fully literate in the Kannada language, be in good health, have aptitude for social service, and agree to return to work in their villages after their training.

Free lodging is provided and each student is allowed Rs. 30 per month for board expenses. No fees are levied.

The vidyapeeth day begins at five o'clock with yoga exercises. After breakfast come two hours of farm work. Classes, featuring lectures and discussions, with particular emphasis on World Brotherhood, have topics such as World Religions, History, Geography, Civics, etc. After the midday meal and a rest period, mass spinning is conducted in complete silence, followed by craft training in weaving, mat-weaving, tailoring, carpentry, smithery, etc. Folk-dancing, games, and listening to radio programmes precede the evening meal. There may be another discussion class or cultural activity before lights out at 10 o'clock. Classes are held in the open air, weather permitting.

There is, throughout, the closest contact between students and teachers as teachers work on the farm with the students. They keep in touch by correspondence when students return home. The teacher instructs, not from text books, but by "the living word" and teachers and students discuss freely.

From 1960 on, short-term courses have been initiated in vidyapeetha on such topics as—Family Planning, Care of Cattle, Housekeeping, Child-care, Poultry-farming, Horticulture, etc. which have appeal to and include both men and women. Visits to vidyapeetha are arranged for students of secondary schools and colleges to give them an insight into the practical aspects of life.

A foreign visitor has called a vidyapeeth "a centre from which new ideas for better living radiate into the rural areas"; an-



other has remarked on the spirit of the students, the staff, and the alumni; and the consensus of such visitors is that, in Mysore's vidyapeetha, India has given inspiration to educators throughout the world.

## RESEARCH AND EVALUATION IN ADULT EDUCATION

JAMES A. DRAPER

THE ESSENCE of education is teaching and learning. Evaluation and research conducted within the broad area of education must relate in some way to learning and the process of behaviour change. To this extent, adult education is an applied field. Research and evaluation in the field must serve this end. Like the social sciences, this does not mean that education is void of its continuum consisting of the basic, the pure, the deductive, or the theoretical research at one end, and the inductive, the applied, or the problem-oriented research at the other end. Research in adult education may and does occur at all points of the continuum.

Research in education, like the social sciences in general, may be thought of as having three major classifications of method: the historical, whereby documents, biographies, and other such materials are used; the experimental, which observes selected factors while controlling certain variables; and the descriptive research. One descriptive method of collecting data is the survey method.

The terms "research" and "scientific methods" are often used synonymously in educational discussion. However, research is considered to be the more final, systematic, intensive process of carrying on the scientific method of analysis. It involves a more systematic structure of investigation, usually resulting in some sort of formal record of procedures and a report of data from primary or first-hand sources; it consists of systematic

and accurate investigation; it is essentially logical and objective, applying every possible test to verify the data collected and the procedures employed; it endeavors to organize data in quantitative terms if possible, and to express them as numerical measures; the findings are carefully recorded and reported. To put this another way, aspects in the scientific approach may be summarized by asking: What do we want to know? Where and how will we get the information? Who will collect the information? How will the information be analysed?

Great efforts must be made to achieve adequately all of the above-mentioned steps. Success at accomplishing this is not always inevitable. Each step must be built into design of the study. Follow-up is essential and usually difficult because it involves the communication and interpretation of ideas and the application of findings.

### *Implementation of a Programme of Research*

It seems safe to say that increasingly greater efforts are being made today to bridge the gap between the educational researcher and the practitioner. The result is a research team consisting of both parties. The underlying principle, based on abundant evidence, is that of involving, in all stages, those persons who are likely to be affected in some way by the outcome of the research. Thus one insures a greater utilization of the findings since greater research productivity carries with it a proportionately greater responsibility for disseminating the research findings and assessing the research methodology.

Evaluation studies, depth surveys and long-term research must be a continuing activity of research of any agency that takes on the responsibilities of planning educational programmes. For example, programmes for adults must continuously assess student and instructor performance, the methodology used, and the content of instruction. Research in continuing education is basically, but not always, action-oriented toward programming. Research in adult education and in fact education in general, falls into many areas which may be categorized as follows:

1. Research relating to *institutions* such as agriculture and university extension divisions, libraries and voluntary organizations.
2. Research relating to *functions* in adult education. This research area would include curriculum planning, methods and techniques, administration, counselling, and evaluation.

The area of adult literacy education holds great potentialities for research. For instance, it is known that factors which hinder these programmes include: the lack of student and teacher motivation: instructional material that is often too difficult to read or too inconvenient to obtain; teacher incompetence or disinterests; poor teacher or student attitudes; and, inappropriate teaching methods and facilities.

Failures of literacy programmes are often particularly due to inadequate follow-up and evaluation in order to learn from mistakes. Any project, particularly of this dimension, must have built into it "safety valves" and "correction points", in short, evaluation. Evaluation does not just take place at the beginning of a project, nor in the middle, nor indeed at the end of a programme. Evaluation, as conceived by the understanding researcher and practitioner as well as by the conscientious planner, is continuous. To evaluate a programme, one must have carefully defined objective. Objectives are essentially based upon expressed needs. Needs are frequently identified through the research process.

3. Research in the *foundations*. This area of research in education would include history, philosophy, comparative education and learning theory.

Research in social educational psychology has revealed new knowledge of direct application to adult education. Conditions for learning, for example, are related to the learner himself, the instructor, other members of the group, the method of presentation and kind of subject matter, and the conditions of the surrounding physical environment. If these conditions are favourable, learning increases, generally accompanied by a positive attitude towards further learning.

4. Research relating to the study of the *learner* himself. This area for research would include the study of needs, interests and numerous characteristics of the learner. A good example of this area of study is the depth study of participants and non-participants to discover the different motivational characteristics of each as related to sex differences, social status, income, age, prior education and other such variables.

### *Research for Action*

At the outset, it should be pointed out that the involvement of others, apart from the principle investigator, in the research process is based on more than just the interest of insuring a greater utilization of research findings. An added conviction of the educator is that the process of conducting research, a survey for example, is, in itself, an educational experience for those involved in it and should be valued as such. 'Action research' encompasses these principles. Research of this nature does not in itself mean research that produces action. Rather, it is research whereby the people, the consumers, of the end result, work along with researchers and investigators. The ordinary citizen is influential in the situation in the sense that he plays an important part in determining what questions the investigator will attempt to answer.

Someone once remarked that to a degree, every man is a "social scientist" in the sense that he tries to understand his social context, to describe it in *meaningful ways*, to predict changes and future events, and to control or prepare for future conditions.

As an example of descriptive research, the survey becomes an essential component of planning and community development. Most surveys arise out of the problems and concerns of people with action responsibilities. It can be seen that a critical step in the planning of a survey is the translation of problem into specific issues and concepts. Surveys are particularly applicable in getting kinds of information generally not available except directly from individuals. For example, information known or felt only by individuals; information that does not get into public records or does not get recorded until later; information

from sub-populations such as communities, age groups, and organization members.

Surveys, or some other form of descriptive research, is frequently an important component of community development. Community development is basically an educational process in which local citizens learn to increase their control over all the problems they face within their local community. By definition, community development is essentially the development of people. It involves people and the involvement comprises an educational experience for such people. For example, people might be involved in defining goals for research in behavioral terms or in determining the criteria which may be used in evaluating a programme or in designing a study and the methods to be used in collecting data. It is well known that forces which shape the goals for research include philosophical, psychological, social, physical and ethical forces. Action research, as an integral part of community development, educationally involves people. The future of community development is directly proportional to this degree of involvement and the emphasis put upon research and evaluation.

Community development, as essentially an educational process, involves change in behaviour, whether this be an acquisition of a skill, the accumulation of knowledge, or the change of some individual attitude. It is not surprising then that a great deal of research has been done by educators on the adoption process and change agents. Much has been learned from these studies about human behaviour and human involvement. Much more research of this kind needs to be done on a continuous and cooperating basis. Those who understand the fundamentals of education as a discipline will realize that what is implied here is the partnership of the educator with social science researchers. To this end adult education is increasingly taking on an interdisciplinary character.

Action research deals with problems which are essentially practical and of immediate concern. It is characterized by the cooperation and collaboration of available human resources. By way of illustrating this and at the same time illustrating that ideas and facts are more significant to those who have had a hand in discovering them, one might take note of the very evident trend in certain countries in which the classroom teacher of

adults and the educational researcher are collaborating in conducting research. If this is not entirely a new concept it is certainly one that is more common today. Research designs and the methodology for conducting research, not to mention defining and refining areas of research, are now being done by the researcher in consultation with the teacher. Problem areas become more clearly defined and manageable, end goals become more significant, the utilization of research tools becomes more efficient, and the application of resultant findings becomes more realistic. Models are constructed and theory becomes tested and applied to a given set of situations.

Education is apart from, while at the same time a part of, the social sciences as a whole. Not surprisingly, adult educational research methodology of the descriptive and action kind is often indistinguishable from the social sciences in general. Differences do exist, but this is often related more to the questions asked in developing a research design than the tools used for collecting data. There is an increasing awareness within the circles of certain researchers and educationists that adult education and the social sciences have much to share with each other. Sociology and education, and psychology and education, have long been seen to have a number of common bonds between them. Partnerships between educationists and anthropologists are becoming stronger, especially in educational situations which involve cultural and ethnic differences. One might expect that these bonds will affect research methodology in education.

The survey, as descriptive research, is considered as a means for developing a body of knowledge, the primary purpose of which is to precipitate some programme of action. The survey is therefore particularly useful in planning. In less than a decade, the survey has been used increasingly for this purpose to help set up an effective system for utilizing resources to their best advantage to serve given political, social, cultural, humanistic and moral ends. In gathering the facts, all participants, both collector and respondent, need to understand the necessity of gathering reliable information bearing directly on the problem. Staff must be carefully trained to carry on and plan the survey. It is absolutely essential that one is specific in stating the questions to which one is seeking the answers. Equally important, part of the planning is determining how the material collected

will be summarized, interpreted and used. The survey may serve to improve programmes, to determine change in conditions or behaviour, and to economize.

It can be seen that fact-finding is not something that only highly trained specialists can do. Participating in research is not an activity which is exclusive to a select few. Research is frequently done with confidence and a fair degree of skill by the citizens of a community. This should be encouraging to those in the adult educational field.

### *Some Considerations for Planning Adult Educational Research*

When planning and conducting educational research it is well to keep in mind that :

1. More attention needs to be directed to the influence of values on, for example, the acceptance of new ideas.
2. More standardization of methods and procedure is needed for maximum comparability of results. Methods of collecting data also need to vary as does its source (primary and secondary) from which it is taken. Those involved in planning and conducting research should be always looking for other techniques and resources to bring into the research process.
3. Adult educational research should include both vertical or depth studies as well as horizontal or long-term studies. In all cases, however, the concentration on a well-defined area of study is not to exclude being aware of the broader context of enquiry.
4. Carrying on research and examining the results is one way for an organization to further define its role in adult education. What should be the extent of its involvement? What programmes can the organization do and which ones should it do? Who should the organization be trying to serve?
5. Finally, topics for further study should include all aspects of the individuals' needs and interests as he is viewed psychologically, sociologically, physically and culturally.

Broadly speaking, adult educational research in the modern



world is viewed as having three broad purposes. These are: to stimulate more and better educational research; to encourage adult educators to utilize research findings; to facilitate partnership between various groups in the field, calling for a reciprocal relationship between practitioners and researchers in education.

The benefits of adult educational research and evaluation are many. Systematic enquiry enhances our basic knowledge; gets us to share with others, especially with those in education and the social sciences; helps to clarify our objectives and hence helps us to know how well we are doing the job; identifies direction for research; helps to identify one's own training needs or deficiencies; increases an awareness of outside influence; and often develops within us an attitude of flexibility, for example, the need for further enquiry.

The methodologies of adult educational research encompass the historical, the experimental and the descriptive. All are essential areas of research for the advancement of adult education within dynamic societies. This present article has stressed some of the forms of the descriptive methods of research and indicated some of the trends which are occurring in this area. Most notable of these is the research partnership which is developing between what might be called the theorist and the practitioner. Such arrangements are exemplified in adult classroom situations as they are in broader community settings. In this day of increased team work in most fields of enquiry, the identification of needs and the solving of problems can be carried out in a teamlike fashion between various skilled persons and numerous institutions. The field of adult education can be greatly strengthened by its systematic and practical commitment to research and evaluation.

### *Suggestions for Research in the Indian situation*

Much research needs to be done on adult education in India. When one speaks of research one must define this term broadly to include not only surveys but also to include studies of a more sophisticated nature. Two illustrations might be given.

In July 1970 the University of Rajasthan will be introducing a post-graduate degree on adult education as a field of study.

Undoubtedly programs of a similar nature will develop at other Indian Universities. As study programs of this kind develop in India, where one is now able to specialise in specific areas of adult education, one must also examine carefully the opportunities which will become available for persons with such specialisation. It would be desirable if the supply and demand for such highly qualified persons would be in some equilibrium. An area for research, therefore, of the survey type, might be one which would contact various government as well as non-government organizations in India to enquire what needs they feel they will need with reference to human resources with specialization in adult education. Undoubtedly, correspondence with such institutions would need to include a statement on how the term "adult education" is being used. It must be emphasised that the term is broadly defined and goes well beyond the reference to adult literacy. It would be desirable if the survey could include personal interviews which the researcher might have with various persons within Indian institutions. The result of such a survey might have a number of positive affects. For instance, such a survey might indicate, at least approximately, what the demand for trained leaders might be in the foreseeable few years. Such information might in turn give some guidance to those planning graduate programs in various universities. Such information would presumably be of great interest to the Indian University Adult Education Association. A second advantage of having the kind of data which would arise from a survey of this kind might be that more universities would include in their budgets amounts suitable to the initiation and expansion of graduate level programs in adult education.

A second area for research of a more sophisticated nature might be a study which would develop a model for assessing the overall motivation of a community toward change and, in particular, toward education. Throughout India many programs on adult literacy are being planned and initiated. These programs have certain common elements. One is that there is a scarcity of resources. A second is that there is a concern of where to expend these resources. In general, there is realisation that the selection of communities for educational programs is of paramount importance. A major contribution to adult education in India might be made in having research, at the level of a doc-

toral dissertation, attempt to develop ways in which the motivation for learning of a total community might be quickly and economically assessed, for example, the assessment of a village. The importance of such research might arise not only from the instruments which it might develop, for example, attitude scales, but also a documentation of the procedure of assessment which might be followed by others. Some preliminary research on this topic has been carried out in 1966 by the University of Rajasthan. There seems to be indication that research of this kind would be desirable and feasible. In this case one would have to realise what has been said on numerous previous occasions and that is that one of the most practical outcomes of research is a good theoretical model.

Many more examples of areas of research might be cited here but these will indicate for the time being the kinds of research which can be practical and which has the potential to contribute to the body of knowledge of adult education within an Indian setting.

## SECTION FIVE

### Programmes and Agencies

Learning is the best legacy. It cannot be taken from its place of deposit; it does not perish anywhere by fire; if kings of surpassing grandeur are angry they cannot take it away; and therefore what any man should provide for his children as a legacy is learning. Other things are not real wealth.

*The Naladiyar*

Life is preserved by purpose  
Because of the goal, its caravan-bell tinkles.  
Science is an instrument for the preservation of life  
Science is the means of establishing the self,  
Science and art are servants of life.

*Iqbal*

IN A recent international survey of broadcasting, a survey which published hundreds of tables about electronic devices and costs, the Report concludes: "Yet, the only matter which really concerns us is programme; all else is house-keeping".

Many of our books and reports on education concern themselves with house-keeping, with facilities and rupees. This, our largest section, is about programmes of adult education. Nehru said: "A university stands for humanism, for tolerance, for reason, for progress, for the adventure of ideas and the search for truth." This section is about the ways in which adult students learn to become fully human, how they practice tolerance and reasonableness, how they set out and progress in the quest for truth. And about some of the adventures and mishaps and deserts along the way. If the road to learning were carpeted and smooth with no obstacles or lurking enemies, there would be more travelers and fewer would turn back. But some brave souls might lose their zest for travel.

When you glance at the agencies analyzed in this section,

you may be surprised at the variety. There are universities, of course. After all, Bharat is the home of the earliest universities, and these universities had their *extension* programmes a full fifteen hundred years before the term "university extension" was first employed in England. Our writers are rather critical of the record of Indian universities in adult education and they urge a much more vigorous, enlarged programme.

There are also many forms of government extension service—health and food and welfare being just three of the largest.

There are many references to training—both preparation and in-service training of teachers and block-development officers and vocational instructors.

Some writers are concerned about the milieu for their programmes—whether in the vast array of villages or the crowding urban colonies. Others speak of the central resources for programme such as libraries or the mass media. Still others emphasize how learning must continue and be continuous, referring specifically to the further education of doctors and lawyers and administrators.

These writers are men who speak from experience and, who, realistic about yet undismayed by the mistakes and short-comings of the present, are planning for the future. Their words are sober which at times will scarce cover over humour and heartbreak. For some adult students fail, and some of them fail even to try. Speaking of the evening colleges, V. V. John offers proposals that are applicable to most programmes. "All hours of the day and night are hours for learning," he says. "The task I have outlined is not for tired men who after a full day's teaching agree to teach again in the evening for an hour or so, for a pittance. It is a task for the brave spirits who would not only teach, but also create in the community the urge to seek learning."

## SOCIAL EDUCATION —A PLAN OF ACTION

ABUL KALAM AZAD

THERE IS at present a great deal of confusion about the meaning of the terms Social Education, Social Welfare and Adult Education. In order to remove this the concept of social education must be clearly defined so that we may go ahead with the programmes that have been accepted in this Ministry.

Social education may be defined as production of a consciousness of citizenship among the people and the promotion of social solidarity among them. For this, it is obvious that there must be some knowledge of social conditions, but it is not necessary to have detailed acquaintance with sociological laws which the study of Economics or Politics requires. Its affinity with adult education is more immediate. We may say that adult education has three aspects, namely, (a) the induction of literacy among grown-up illiterates, (b) the production of an educated mind in the masses in the absence of literary education, (c) the inculcation of a lively sense of rights and duties of citizenship, both as individuals and as members of a mighty nation. We may say that social education is synonymous with adult education, but lays more emphasis upon the two latter aspects of education.

For developing a sense of citizenship and producing an educated mind, the following seem essential:

(a) Every citizen must know the meaning of citizenship and the way democracy functions. He should have not only some knowledge of the history and geography of the country but also of its social conditions. In order to fulfil his duties as a citizen, he must also have some acquaintance with the working of the

State. With the introduction of adult franchise, it is imperative for every voter to know the meaning of the vote. He should be instructed that in parliamentary democracy, the government is responsible to him, and his vote therefore is not merely a valuable right but also a great obligation. Much of the necessary knowledge in such matters can be imparted by verbal methods. In the case of illiterate adults it is obvious that the emphasis must be on the spoken word rather than on written texts.

(b) There must also be instruction in the laws of personal and public health. True citizenship implies knowledge of and respect for the laws which govern the health of the community. At present, in India, there is often emphasis on certain rituals of personal cleanliness, accompanied by colossal ignorance of and indifference to the laws of social health. One of the main purposes of social education must be to train people in clean and healthy living. This will involve information about ventilation and accommodation in houses, disposal of refuse, some rudimentary ideas of drainage and consideration for the convenience of neighbours and other members of the public.

(c) Social education must also mean the imparting of such information to the people as will enable them to effect some improvement in their economic status. This is necessary not only to rouse an interest among the adult illiterates in the course of study but also from the point of view of the community itself. It is obvious that adults will take a more immediate and active interest in anything which promises improvement in their economic status. Arrangements will therefore be made for training in a craft or the introduction of better techniques in *existing crafts, and for improving general efficiency of the men.*

(d) Social education, involving as it does the improvement of bodily and mental health, cannot ignore the proper training and refinement of the emotions. Art and literature are the instruments of this training. Folk music, drama, dance, poetry and recreative activities must be included in a scheme of social education.

(e) Social education should also contain an element of instruction in a universal ethic, with special emphasis upon the necessity of toleration of one another's differences in a democracy. In a way, this will be included in the course of training under (a), but, in addition, there should be special attention



devoted to the inculcation of tolerance, mutual appreciation and universal principles of right conduct.

A comprehensive programme of education on these lines will have to be undertaken for the whole of the Indian Union. We cannot, however, overlook that there are financial and other difficulties which make the execution of such a plan extremely difficult. I feel that we should therefore start the experiment in some selected area and, as we gather experience, extend the scope of our programme to other areas.

It is necessary that the basic school buildings and staff should be utilised to the fullest possible extent by serving as schools for children in the morning, adolescent schools and clubs for young people in the afternoon and education centres for adults in the evening. Our programme cannot be completely successful unless the basic schools sponsored by the Government are also centres for the life of the entire village community. It will be necessary to provide a fair proportion of games and group activities for the adolescents as otherwise their interest in instruction is likely to flag. Similarly in the case of adults, the emphasis will be more on social education than on mere literacy, and this will be imparted through visual, aural and oral methods.

The importance of adequate methods of visual and aural education for adolescents and adults need not be stressed. The Government of India intends to encourage the production of folk drama and rural plays by the villagers themselves. Prizes for the purpose may be given from time to time and competitions held between different villages or local units. Films can also play a great part in teaching the lessons of citizenship, social responsibility, personal health, public hygiene, physical drill and other matters of immediate benefit to the community. The radio is also a powerful instrument of aural education, and I have under consideration plans for full utilisation of both the films and the radio.

I need hardly say that all our educational programme will ultimately depend upon the proper education of women. If women take to education, more than half of our problems will be solved. Educated mothers will mean children who can be easily made literate. From the point of view of expense and management, it would have been simplest if men and women could be

taught through the same agencies. I know, however, that the existing conditions in India will not permit this. At the same time our finances will not allow a complete duplication of the whole apparatus for teaching men and women separately. I would therefore suggest that for the basic schools, that is, for children between the ages of 6 and 11, the institutions might be co-educational. For the adolescents, the solution is to set apart certain days in the week for girls and boys. I would suggest that three days in the week may be reserved for girls when the school centres will be entirely at their disposal. For grown-up women, we may reserve two days in the week for a similar purpose. I know that this is not a perfect solution but in the existing conditions I feel that in this way alone we can meet the demand for the necessary social education to be given to adolescent girls and grown-up women within the limitations of our financial and other resources.

The programme of universal education will therefore be as follows :

- (1) The village school will be a centre not only of instruction but also of sports and recreation for the entire village.
- (2) Separate time will be allotted to children, adolescents and grown-ups.
- (3) Certain days in the week will be reserved exclusively for girls and women.
- (4) A number of motor vans fitted with projectors and loud-speakers are now being secured; these will visit the village school when film and magic lantern shows will be given and recorded talks played. It is proposed that each school will be visited at least once a week.
- (5) Schools will be provided with radio sets and arrangements made for broadcasting special programmes for school children, adolescents and grown-up people in the light of the scheme of social education sketched above.
- (6) Popular drama will be organised in the school and from time to time prizes given for the best plays produced.
- (7) There will be provision for teaching national and community songs.
- (8) Arrangements will be made for simple instruction to be given in some craft or industry suited to the locality.

- (9) Lectures will be arranged in co-operation with the Ministries of Health, Agriculture and Labour to instruct villagers in the simple laws of social hygiene, methods of agriculture, cottage industries and co-operative activities.
- (10) In co-operation with the Ministry of Information and Broadcasting, suitable films and slides will be shown from time to time. Arrangements will also be made for visits of public men from time to time to speak to the villagers on problems of national importance and the help and assistance of public bodies interested in constructive work will be welcomed to give effect to the programme of social education.
- (11) Arrangements will be made for organising group games and competitions will be held from time to time between different schools and villages.
- (12) Exhibitions and fairs and excursions will be organised from time to time.

## URBAN ADULT EDUCATION

V. S. JHA

EDUCATION at any time must serve two main purposes. On the one hand, it must endeavour to strengthen and change, and revision in the sense of values in the minds of town dwellers are bound to have a far-reaching effect on the rural population. For a long time to come, the city dwellers will continue to set the pattern of thought and values which will largely guide those residing in rural areas. The best educational efforts made in the rural areas will be considerably diluted if the population in the town gives the wrong lead. It is necessary to realise that group pressures are less intense in villages than in towns. In the towns the social force is ineffective and bonds that provide social force are ineffective and bonds that provide for social cohesion are weakest. The result is that the individual in the urban society is apt to be an easier victim of anti-social pressures. Town life exposes citizens to some bitter experiences. The glaring contrasts in the social and economic life of the town-people arouse distrust in the social order and lead the individual to activities which are not always of the responsible type. It was thus no mere coincidence that disorders connected with the reorganisation of the States originated in and were more or less confined to cities and towns and only the neighbouring villages were contaminated by the spread of the poison from the town. It also should be realised that the economic pressures are far more severe and operate far more ruthlessly in the towns than in the villages and that they are responsible for a greater number of shattered lives. There is a greater degree of frustration and consequent lack of loyalties to ideals in the towns than in the villages. The

miseries which most of the people experience in city life are so very complex in their origin that mere Social Education, however well-conceived it may be, will provide small remedy. Yet, a properly conceived programme of Social Education may go a long way towards relief of suffering and towards restoration of mental and moral health of the town population. If the city and town population is brought under the influence of Social Education and if social and moral values are properly inculcated in the people in these areas, it may be expected that this good influence will flow into the villages and that the work that is being carried on in them will be greatly supported and strengthened. The dangers that are likely to follow the neglect of the town and cities are too obvious to bear detailed description.

It is not my intention to suggest that no work is being done in the field of Social Education in the town and city areas. I am conscious of the magnificent work that is being done in Bombay City by a band of indefatigable workers. The Bombay Social Education Committee has succeeded in securing the co-operation of the wealth and talent in the town for doing a great task in the field of advancement of literacy. No praise of its work will be sufficient. Yet, considering the vastness of the problem which the Committee has to face, its efforts will have to be multiplied several times to be really effective. It is significant that Bombay experienced some of the worst disturbances in connection with the linguistic reorganisation of the country. This circumstance is not without import. It should occasion investigation into our methods of work and into our techniques of approach to the problem of Social Education. Perhaps more important than the advance of literacy is the need for endeavouring to realise social harmony and understanding between various social groups. The incidents in Bombay alone provide the need for a redefinition of our objectives and aims of Social Education. The Social Education work done in the cities of Ahmedabad, Poona and Sholapur is conducted more or less on the same pattern as in Bombay and while the activities launched by the agencies working in these towns have been successful and bring much credit to the organisers, the need of a change of attitude towards Adult or Social Education is undoubtedly imperative.

Delhi is another centre where important work is being done in the field of Adult or Social Education. The beneficial activities undertaken by the Delhi Public Library and Delhi Municipal Committee are too well known to bear mention. The Delhi Public Library has organised an efficient library service which has benefitted a large population in the old city of Delhi. The Delhi Municipal Committee has taken considerable initiative in the field of adult education by setting up a large number of community centres for men and women. These centres are growing in popularity and provide various activities largely of recreational character. It may be hoped that in the course of time the advantages gained by the Municipal Committee through these centres will be furthered and new techniques of Social Education adopted for the removal of social tensions and development of a truly democratic attitude in the minds of people. The labour welfare organisation in the industrial areas in the country are also carrying on valuable social welfare work. Their attitude, however, is more to attend to the social amenities of the industrial population than to educate it in the responsibilities of social life in the wider sense. It is true that the best social work is done by actually attending to social needs; yet, this in itself is hardly sufficient to inculcate the ideals and outlook which would be adequate to the needs of the country.

A study of the work done in the various urban organisations of the country would reveal that most of the activities in the sphere of adult education are more or less confined to liquidation of illiteracy, development of library service, organisation of community centres and promotion of recreational activities. In some places, the work of literacy is the main concern of the committees and in some other places, recreational work dominates the community centres. While all the activities that are being undertaken by the city social education societies are necessary elements in the scheme of proper social education work, the urgency of adopting measures which are necessary for the realisation of the real objectives of Social Education is being keenly felt. The scope of social education activities in the urban areas need to be redefined and replanned with due regard to the recent experiences and to the imperative need of building up of responsible social attitudes.

The techniques of social education work in the towns and cities are bound to differ from those which have been successfully tried in the rural areas. The study of town life would invariably reveal certain pathological conditions which will need to be analysed, understood and remedied. A conscious effort in this direction is essential to give social education activities the right direction. The town people experience certain stresses which are peculiar to their conditions of life. Some of them may bear passing mention. Employment in town life is not easy to secure. The ambitions of many a youth are shattered on the rock of unemployment or of ill-employment. There is little that Social Education alone can do to solve this problem which belongs to sphere of economics. Social education workers, however, can do much to lessen the suffering by creating opportunities, however limited they may be, for those who wish to work in the field of Social Welfare and Social Education. In the youth clubs and in the libraries, in community centres and recreational work, there is ample scope for canalising the activities of the youth pending their proper employment in life. The cooperative activities of various types are not beyond the scope of social education work and with proper initiative and organisation much can be done to provide helpful channels of activity for those who are waiting for suitable employment. And it may turn out that in these cooperative endeavours the youth may discover its cherished vocation.

*I am convinced that the need of cultivating social consciousness is nowhere more urgent than in the towns and cities. The atomised urban society must be regrouped according to the varying pattern of interests and tastes and in a manner that would be most conducive to national solidarity, social well-being and cultural progress.*

A word may be said about women in the towns. In urban areas, besides women who are engaged in gainful employment, the lives of the rest as a rule tend to be empty. The time which a large population of this type spends in doing nothing useful is alarming. It is necessary that this energy should be developed and harnessed for something good. If women could be organised and taught to work in the field of Social Education, a great power will be created. If the right attitude towards social life is inculcated in the minds of the women in the town, social

cohesion and understanding will be ensured to a considerable degree. Women are susceptible to appeals which inspire higher values and high ideals. If tackled properly, they can create ideal conditions for the work of Social Education.

The experience of organising literacy classes in the towns is not without its lessons. In some of the towns ad-hoc literacy classes have gained a strong footing; but, speaking generally, they have not proved to be very satisfying. The urban worker is normally inclined to turn his educational advantages to immediate economic gain. His ambitions demand that he should gradually acquire the same qualifications as those for which training is provided in schools and colleges. He would like to continue his education to be a matriculate or even a graduate. The technical worker would like to attend evening classes for improving his qualifications in the sphere of his vocational activity. It will be thus necessary to provide every group of citizens with the type and quality of education which it would require.

Social education work in the urban areas will require setting up of several community centres and other social organisations. Each group will have special interests and special field of work. It is necessary to ensure that while varied social groups are formed, group consciousness is not encouraged and the possibility of group rivalries is avoided. Care will have to be taken to see that these organisations are not mutually exclusive and that they are not bedevilled with conditions which will lead to group conflicts. Some agency will be necessary to ensure communication between groups and even inter-group participation in social education work. Considerable imagination and initiative will be required for organising various institutions of the type necessary for social education work. Perhaps in every town it may be necessary to have a council for the co-ordination of activities undertaken by various groups and it is heartening to note that the proposal for the institution of such councils has already met with the approval of thinkers in the field of Social Education.



## SOCIAL EDUCATION IN URBAN AREAS

REPORT OF THE  
NINTH NATIONAL SEMINAR, LUCKNOW\*

LAUNCHING SOCIAL EDUCATION in urban areas on an organised basis has become very necessary. There is some urgency for this mainly on account of the fact that there is more frustration and unhappiness in urban areas than in rural areas. This might be due to the neglect of social education in towns and cities. Besides this, there is a loss of primary group values with its attendant evils of urban life. Social education is an important instrument for educating people for living in a changing society. In urban areas changes occur with tremendous rapidity and hence there is greater need for social education. Similarly, the need to arouse civic consciousness and to arrest the growth of anti-social and destructive tendencies, particularly in the adolescents and the youth, is much greater in cities and towns than in the villages.

### *What is An Urban Area?*

When once the need has been recognised, numerous questions arise with regard to the organisation of social education in urban areas. The first question, obviously is "What is an Urban area?" A definition of "Urban Area" as given in the census report would be the most useful one for our purpose, as that definition takes into account both population and urban characteristics of the area concerned. For all practical purposes, towns

\* The Seminar was organised by the Indian Adult Education Association and was directed on behalf of the Association by Shri R. M. Chet Singh.

with a population above 2,500 where a majority of the people are engaged in commercial or industrial activities should be considered "Urban". However, there might be "border-line" cases which need to be treated as urban areas for the purpose of implementation of a Social Education programme; for example, the suburb of a town or city might be more urban than rural in character even though not classified an "Urban Area" by the Government.

### *Social Groups or Classes*

The success of social education will depend upon its appeal to different groups constituting the urban population. In a given urban area social education will have to be planned for different groups, or classes, such as old age groups, parent groups, industrial groups, working class and slum dwellers. In addition to such social groups there might also be need for having separate programme for professional groups. Normally 14 years may be reckoned as minimum age limit in planning an adult programme, but even younger persons may not be excluded if there is a demand from such a group. This is particularly true of children engaged in different types of manual work, who for all practical purposes, are adults even though below 14, because of their psychological maturity and capacity to make decisions for themselves. However, in view of the limited resources, both human and material, the social education programme in cities may be confined to the age groups above 14.

### *Parent Groups*

Since the family is the foundation of national life, a vigorous programme of parent education should be included in any social education programme for urban areas. Parents should be grouped separately for social education programmes, as they are one of the important groups to be educated for shouldering the responsibility of parenthood for better family understanding, creating healthy home atmosphere and to help make children's education more effective. Such programmes may have the following subjects for parents education: Child care, family planning, mental health and hygiene, nutrition and diet, family relation-

ship, healthy forms of recreation for children and adults, home nursing and first aid, home improvement, home beautification, etc. As for the organisation of such adult classes the Seminar recommended week-end courses, group discussions, audio-visual aids and distribution of social education literature. There is a dearth of suitable literature on family life and parent education, specially in regional languages. Steps should be taken to fill up this gap by arranging for the publication of literature on these subjects, by suitable agencies.

### *Women's Groups*

Women's education must be given top priority in any programme of social education as women act as very influential instrument in moulding the outlook and behaviour of both the parent and future generations.

Programmes for women's groups should be undertaken in cooperation with agencies like health clinics, family planning centres, child guidance clinics, ante-natal and post-natal clinics, and women's organisations. The following subjects are suggested merely as illustrations of the content of women's programme in social education. The aim should be to impart knowledge and skills so that women could perform their multifarious duties in and outside the home more efficiently and satisfactorily. The subjects are: Home Improvement, Child development and Psychology, Family relationship, Home Nursing, Family Planning, Eradication of casteism, place of ceremonies and festivals in home life, sewing and handicrafts, organisation and running of Women's Clubs, organising exhibitions and baby shows, etc.

A programme of special importance is the formation of Mahila Mandals or other women's organisations, the members of which should be trained for taking up responsibilities in the running of social education activities. Women from poor and middle class areas are unable to go to community centres or places where social education programmes are held. Every effort should be made to bring the social education programme to the doors of women living in such areas. Craft training as a beginning really appeals to women's groups and this attraction should be fully exploited.

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### *Occupational Groups*

The objectives of social education for occupational groups are 1. increasing efficiency in the members' occupation, 2. learning new occupations or skills and 3. providing education in general knowledge, civics, cooperation, book-keeping and other subjects useful to this group.

These groups may also be encouraged to form cooperatives or other associations to further improve their occupation as well as their standard of living and standard of education. Every effort should be made to develop potential leadership available in this group. Educational as well as mass communication media such as films would be particularly adaptable for use in this group. In advance stage, facilities should be provided for on-the-job training as well as hobby-training.

### *Workers' Groups*

This group consists of workers who have only their labour to offer on remuneration. The industrial workers, casual labourers in market towns and similar workers come under this group. If such workers belong to labour unions, it should be the responsibility of such unions to provide social education facilities for their members. However, wherever a vacuum exists or a demand from a workers' group is made, social education agencies should come forward and organise programmes for them. If there is possibility of voluntary organisations cooperating with trade unions in providing social education programmes for workers' groups, such cooperation should be welcomed. Government and industrial concerns may be requested to keep some hours within the working hours for vocational and general education for the workers. The workers may be persuaded to give an equal amount of time for Social Education activities.

### *Programme For The Old People*

Old people are often kept outside the purview of Social Education programmes. This should not be so. The energies and capacities of such persons could be utilised and channelled for constructive needs by social education workers. The program-

mes for old people may include recreational and cultural activities, hobby centres etc.

### *Young People's Group*

The are four major needs of young people (adolescents and young adults): 1. Preparation for future career; 2. Preparation for marriage and family life; 3 Preparation for shouldering responsibility as a citizen, and 4. to evolve a personal philosophy of life.

To meet these needs the Seminar suggested the following programmes which should be executed through Youth Clubs or Yuvak Mandals: Indoor and outdoor games, cultural activities, adult education classes in civics; vocational service, (selection of a suitable vocation is a need and also a problem for this group of people), individual counselling service and training in leadership.

Social education workers should organise for this group the following activities:

- a) Work Camps;
- b) Shramdan;
- c) Youth Clubs with different economic and social activities;
- d) Scout units and physical welfare activities and
- e) Campaigns

- i) to increase open spaces in the cities and their maintenance as clean areas,
- ii) to beautify towns, especially public places and their right use,
- iii) for cleanliness,
- iv) for essential civic institutions such as libraries, etc.
- v) for better civic habits such as the "Queue system" etc.
- vi) for public safety practices.

### *Parent Teacher Association*

The importance of this association can hardly be over-emphasised. However, social education workers might have to ap-

proach the parents and explain to them the utility of such associations. It is through such parent-teacher associations that school and community are brought closer to each other so that the task of meeting the educational needs of children, adolescents and undergraduates may be dealt with as a joint enterprise. The parents and teachers must have a full understanding of the educational services available in their ward. It would be very helpful if the teachers have an intimate knowledge of the environment and the interest of the children outside the school as well.

### *Professional Groups*

The need for social education for this group may be listed as follows:

1. for widening their mental horizon;
2. for increasing social skills through participation in community life;
3. for more efficiency in their particular profession;
4. to be a better member of the group, community to which he belongs;
5. to create civic consciousness and to find opportunities for voluntary service.

These needs can be met by the following social education activities.

1. Short courses on social, cultural and educational subjects;
2. University extension lectures wherever possible;
3. Library services including forming of book clubs and study circles;
4. Organising correspondence courses through appropriate agencies;
5. Organisation of physical welfare activities;
6. Establishing of continuation schools;
7. Organisation of social service camps, study tours, etc.

### *Content of Social Education*

Anything that contributes towards the enrichment of personal

and social life of an individual comes within the orbit of social education. Programmes that lead to better and harmonious family living and would create civic consciousness, should find a place in the content of social education. In the case of illiterates, literacy and its follow-up work would naturally be an important part of social education. The adults who have missed formal education in their early years should be given the benefit of adult education through adult schools, leading to a certificate examination, if necessary.

### *Methods and Techniques*

Most of the educational methods and techniques would prove equally valuable in social education, if used intelligently. The following methods and techniques are suggested :

#### (1) ADULT SCHOOLS

Regular adult schools are necessary for leading the student grade by grade to the primary school level and further to the higher secondary and even to the university level for the following reasons :

- a) The concept of a welfare state provides equality of opportunity for all. Therefore the avenues of formal schooling should be opened to all.
- b) Those adults who missed the opportunity of formal schooling in their childhood and who now may wish to make up for the loss, must be provided with an opportunity to do so.
- c) The achievement level of literacy is increasing day by day and it is felt that to enable adults to take an intelligent part in the democratic development of the country, specially in a country which is going to be industrialised, literacy courses leading up to the primary level are necessary.
- d) Adult schools could be of different types and the programmes in each will be according to the local requirements. There can be adult schools having cultural, vocational or professional programmes and some may even combine all these aspects. In general, the aim of an adult school should be to create awareness in and make avail-



able the resources of our culture to adults for dealing with their new and complex problems.

## (2) ADULT EDUCATION CENTRES

Adult education centres of various types have been in existence in the country for many years and they have performed a useful role in the social education programme. We ought to make use of the lessons we can learn from the experience of these centres. Briefly, these lessons are as follows:

- a) If the adult education centre is mainly confined to literacy, namely, the teaching of three Rs and if there is no follow-up work, adults relapse into illiteracy and the purpose of the centre is defeated. Post-literacy activities like library and reading rooms, cultural and recreational activities, competitions etc., must also form an integral part of the adult education centres in urban areas.
- b) As the teachers are poorly paid (between 10 to 20) they do not take adequate interest in the adult education centres. Arrangement for adequate payment may be made, and a maximum number of voluntary and enthusiastic workers may be recruited.
- c) Some of the administrative difficulties particularly the difficulty of coordination between the different governmental departments and also between the Government and voluntary agencies and the local bodies have also been responsible to a great extent for the failure of adult education centres. The insufficient number of classes for adults is also a great problem.

More centre need to be started and the existing ones should be improved. Some of the measures that may be taken are :

- a) the workers in these centres should be full time employees.
- b) They should be trained at field level by the competent educational agencies viz., Universities or Schools of Social Work.
- c) The training should be given to workers who have already worked in the field for sometime.

- d) Suitable training should be provided to volunteers attached to the adult education centres. The help of Mobile training unit may be taken in this regard.

### (3) CONTINUATION EDUCATION OR CONTINUATION SCHOOLS

Continuation education is necessary in our country where inadequate opportunities exist for regular schooling. These are needed for two categories of persons, namely: a) those who have attained an educational standard of elementary level and discontinued after that but desire to have further education. b) those who have attained a fairly high standard of education and want further education for the purpose of their job efficiency, or for improving their social standing as well as to become good citizens of a responsible democracy.

Arrangements for continuation education up to 8th grade and if possible up to the high-school level should be made and certificates given to the successful candidates. This will be an important step in providing motivation for education. Government and other agencies should be requested to recognise these certificates.

### (4) JANTA COLLEGES

The Janta Colleges, except a few, have not come upto the expectations. However, their utility in the country like India may not be disregarded. Therefore, attempts should be made to improve the Janta Colleges by providing adequate finances and personnel.

### (5) RESIDENTIAL SUMMER SCHOOLS

Summer schools might be a useful activity to be taken up under social education programme. Besides Shramadan, and other constructive work, talks on Five-Year Plan, Citizenship, Leadership etc. may also be given in such summer schools. Wherever possible some crafts may also be included.

### (6) COURSES TO BE OFFERED IN SOCIAL EDUCATION PROGRAMMES

It is not desirable to have rigidity regarding the courses to be offered or topics to be covered in social education programmes. These will have to be determined largely on the basis of the need of the group, the amount of time available, personnel for

teaching and such other factors. A few of the major topics are listed below as illustrations :

- a) Literacy and its follow-up
- b) The place of individual in society
- c) The rights and duties of citizens in democracy
- d) The importance and use of vote
- e) Functioning of our government from the village to the Centre
- f) The National Flag
- g) The National Anthem
- h) The History of struggle for independence
- i) A brief outline of Indian culture—our cultural heritage
- j) Five-Year Plans and Community Development Programmes
- k) Social Habits : Social Evils
  - l) Cooperation, Dignity of Labour and Social Service
- m) Cultural activities like drama, music etc.
- n) Sanitation and health

#### (7) MASS COMMUNICATION MEDIA

Fullest use of radio, audio-visual aids like puppets and libraries should be made extensively and intelligently.

Other methods such as group discussions, demonstrations, are also to be used in social education programmes.

The main point which must be kept always in view by the Social Education worker is that the techniques and methods have to be used with adequate purpose and objective. The techniques are, as is well realised, means and not ends in themselves.

#### *Agencies for Social Education in Urban Areas*

There are various agencies working in the field of social education. They may be classified as Government, semi-Governmental and non-Governmental. Social education workers also help in the establishment of new agencies to fulfil the objectives of social education.

Both the official and non-official agencies seek to serve the best interest of the nation. They may therefore work together as comrades in a noble enterprise. Administrative training and

efficiency coupled with popular enthusiasm of the voluntary organisations is bound to prove useful.

The future of social education will mostly depend on the efforts of the people. Social education in urban areas may be allowed to grow from the bottom. Small associations of people should be particularly encouraged to become active agencies of social education. Voluntary agencies have to play a very important role in organising the programmes. Voluntary agencies may be encouraged at all levels on the pattern of Mysore Adult Education Council, wherever there are favourable conditions to have such organisations.

### *Co-ordination of Effort*

Social education has a vast field of work. No single agency can do a thorough job of social education without receiving co-operation from sister organisations at some point or the other. It is therefore necessary to create a channel of communication and cooperation among all the organisations engaged in Social Education work. Unfortunately there is often a lack of liaison between the various service agencies and even Government departments. This results in overlapping of activities and wastage of meagre resources.

### *Co-ordinating Council*

An Autonomous Council should be set up at the city and town level to pool the efforts of different agencies to strengthen the social education programmes. The coordinating Council should consist of representative of Government, University, Institutes of Higher Learning, experienced agencies and other specialists of Social Education. Individuals who have a special contribution to make may be coopted to the Council as advisers.

The coordinating Council will coordinate the efforts and activities of different social education agencies, consider applications for grant-in-aids and supervise the work of voluntary agencies, specially those receiving Government grant. A coordinating Council may also undertake projects of common interest e.g., research, discussions of problems of the field, running of programmes in partnership. A coordinating council should increase

the efficiency and effectiveness of the coöperating bodies through mutual consultation and assistance.

A coordinating Council should not be a programme running agency. However, it may initiate programmes of social education in those areas, where no agency is prepared to extend its services. Such programme should be handed over to a local organisation as soon as it is prepared to shoulder the responsibility and the council should withdraw from the scene to its legitimate field of work. Care should be taken to see that a co-ordinating Council does not become the monopoly of any particular school of thought. It should be a combined project of all those who are working for promoting social education.

Major sources of finance for the coordinating Council would be as follows :

1. Membership fees
2. Government subsidy
3. Local Cess
4. Donations by private individuals and endowment funds.

#### *Coordination at the District or State Level*

Success of any kind of cooperation depends more on the psychological atmosphere and genuine readiness for cooperation rather than any pattern or machinery. It is therefore suggested that the beginning must be made at the grass-root level; informal co-ordination at the neighbourhood level and then a formal coordination at the city level. It would be a great step forward if one or two years are devoted to learn from experience gained at the city level and then we may proceed to form district and State Council. The process of the creation of such a council itself will serve as social education for coöperation for those agencies engaged in educating others.

## IN-SERVICE EDUCATION OF TEACHERS IN INDIA

S. N. MUKERJI

SINCE EDUCATION is a life-long process, in-service education should be an essential part of the educational system of a country. This is more applicable to professional services, because no formal training in a School or College can fully prepare a person for a profession. This situation is essentially true for the teacher, for his function really is to prepare children to live in a world which does not exist at present but which will develop ten or fifteen years later.

Before the country attained independence, the ground for extension work<sup>1</sup> had been prepared. Practically every state was organizing some programme of in-service education for teachers. University extension lectures also became a regular feature. With the launching of the Community Development Movement, the idea of organizing extension services not only for the reconstruction of rural life but also for increasing the efficiency of workers in some of the developmental and social occupations rapidly gained ground. In the meanwhile, the Report of the Secondary Education Commission, 1952-53,<sup>1</sup> was released. It observed :

However excellent the programme of teacher-training may be, it does not by itself produce an excellent teacher. It can only engender the knowledge, skills and attitudes which will enable the teacher to begin his task with a reasonable degree of confidence and with the minimum amount of experience.

<sup>1</sup> Government of India, *Report of the Secondary Education Commission*, 1952-53, Delhi, Manager of Publications, 1953, p. 178.

Increased efficiency will come through experience critically analysed and through individual and group effort at improvement. The teacher training institution should accept its responsibility for assisting in this in-service stage of teacher training.

### *In-Service Education at the Secondary Stage*

In 1955, the Government of India created a body called the All India Council for Secondary Education, which was charged with the responsibility of bringing about qualitative improvement in education at the secondary stage. The Report of the Secondary Education Commission was placed before it for its consideration and for drawing up programmes of action. The first problem the Council worked on was that of setting up an appropriate machinery which would facilitate in-service education of teachers. They selected twenty-four secondary training colleges and established Extension Services Departments in them, charging them with the responsibility for organizing in-service programmes for trained secondary teachers in their areas. First the Council, then the Directorate of Extension Programmes for Secondary Education (DEPSE), and then the Department of Field Services (DFS) of the National Council of Educational Research and Training have continued the movement. Today, there are Extension Services Departments or Units attached to as many as 97 secondary teachers colleges/departments.

Thirteen years have passed since this regular programme of in-service education at the secondary stage was started. This period established a new partnership between the schools and teachers colleges. It also represents a systematic effort on the part of the teachers' colleges to discover effective techniques and procedures of extension work. The Extension Departments/Units concentrated on :

1. Group work in the shape of seminars, workshops, symposia and conferences;
2. Week-end, short-term and long-term courses on 'content' and techniques;
3. Publication of seminar and workshop reports, newsletters,

and monographs on the theory and practices of education;

4. Providing library facilities to teachers;
5. Audio-visual services;
6. Intensive work on examination reforms;
7. Advisory and Guidance services.

The universities are also playing an important role in promoting the in-service growth of teachers. A number of them permit teachers to appear in different examinations as external candidates. This is enabling a large number of teachers to take their B.A. and M.A. degrees without attending a college. Vacation courses and correspondence courses have been started in the field of teacher education too. Jodhpur University, for example, has recently started vacation courses for teachers to do their B.Ed. degree. The Punjab University allows teachers with Junior Basic or equivalent training qualification with a specified time of service in schools to appear in B.T. as external candidates. The Delhi University and the Regional Colleges have correspondence-cum-vacation courses for the B.Ed. degree, and a number of other Indian Universities arrange evening or week-end courses for the M.Ed. degree. The duration of such programmes is, of course, longer than that of a regular programme.

### *In-service Education at the Elementary Stage*

One of the concomitant outcomes of the introduction of education extension at the secondary stage has been its spread to the elementary stage. The Third Five-Year Plan also brought new challenges to elementary education, since it laid a great emphasis on the immediate increase of provision for school opportunity for the elementary age-group (6-14) and showed concern for the improvement of the quality of elementary teachers. A decision was made to provide Extension Services Departments on the lines of secondary centres in selected training institutions for elementary teachers. Some fifteen such centres were established in 1961, and a phased programme for increasing their number and coverage was projected. Their number has increased to 45



now, 15 of which are in State Institutes of Education. The administration of the centres is vested in the D.F.S.

The entire project has three major objectives: (1) improving neighbourhood schools by bringing about an in-service growth of teachers, (2) vitalizing pre-service teacher education through contact with the field, and (3) conducting field studies in the area of elementary education.

### *In-Service Education of Teacher Educators*

The urgent need for continuing education of teachers currently serving in elementary and secondary schools has by now been widely recognized by Indian educators. During the last five years, there has been deep concern about similar opportunities for in-service education of the staff members of the teacher training schools and colleges. A summary of the highlights of recommendations of a number of study-groups at various levels of teacher education may be of value:

1. They urged immediate establishment in each state of a State Institute of Education (SIE) charged with responsibility, among other tasks, of providing an in-service programme for teachers in the elementary training schools and for inspecting officers of the State.
2. They urged that the National Institute of Education (NIE) and a few carefully selected University Schools of Education organize suitable in-service education programmes for teachers in the secondary training colleges, including (1) regular courses leading to a degree or diploma; (2) short courses in special fields; (3) a system of exchange of professorships; and (4) a special post-graduate year-long course after the B.Ed. degree for lecturers in primary training institutions.
3. They urged that a staff College of Education and Educational Administration should be set up at the national level. It should function under the National Council of Educational Research and Training, and should organize regular in-service training programmes for educational administrators, supervisors, and heads of training colleges.
4. They urged the adoption of a programme of education by

correspondence courses set up to assist in the further training of "untrained" teachers and teachers in service.<sup>2</sup>

In spite of this effort, the teacher educators are not considered upto the mark. It has been rightly pointed out by several committees and study groups that the majority of elementary teacher educators are the products of secondary teachers colleges and are B.Eds. or M.Eds. These degrees have been designed to meet the requirements of secondary education and do not cater to the needs of elementary education at all.

Thus there is a big gap between the needs of elementary schools teachers and the competency of teacher educators who are authorized to teach them. The academic and professional attainments of teacher educators are not very high. The Education Commission has recommended B.A., M.Ed.; or M.A., B.Ed. as the minimum qualification for the elementary teacher educators.<sup>3</sup> This requirement is not fulfilled by most of them.

The position is equally gloomy at the secondary stage. A recent survey indicates that out of 1,683 teacher educators at the secondary level, 86 (5.10 per cent) have Ph.D. degrees in education, 534 (31.7 per cent) have M.Ed., 180 (10.68 per cent) have M.A., B.Ed., 129 (7.61 per cent) including those with a degree/diploma in physical education have B.A., B.Ed., 62 (3.68 per cent) have M.A. degree in school subjects but no degree or diploma in education.<sup>4</sup> The Education Commission has suggested that the staff of secondary training colleges "should have a double Master's degree in an academic subject and in education, and a fair proportion (say, 10 per cent) should also have a doctorate".<sup>5</sup>

Thus there is an urgent need for providing further education to teacher educators leading to a post-graduate diploma or degree in academic as well as professional fields. This is not enough. Their knowledge in their own fields has to be brought

<sup>2</sup> *Correspondence Course in Training Colleges; Report of Study Group*, NCERT, New Delhi, October, 1964, pp. 6-11.

<sup>3</sup> Government of India, *Education Commission's Report*, 1964-66, p. 79.

<sup>4</sup> IATE. *In-service Education for Teacher Educators*, New Delhi, 1968, p. 8.

<sup>5</sup> Government of India, *Education Commission's Report*, 1964-66, op. cit., p. 77.

up to date, since they received their training some time back and are not generally acquainted with the latest changes and techniques that are developing in the educational world.

The Indian Association of Teacher Educators (IATE), SIE and NCERT have drawn outlines of several courses—short-term and long-term—for the teacher educators. The NCERT's Department of Teacher Education organized two pilot courses—one long-term of nine months and the other for three months—for elementary teacher educators. The NIE also conduct an integrated one-year post-graduate course, known as the Associateship course during 1967-68 and 1968-69 to train specialists in research, planning, curriculum development, educational administration, teacher education, and economics of education. Whether these courses have actually delivered the goods is not known, as no post-training data are yet available to justify the suggested in-puts.

### *In-service Education of College Teachers*

There are still no special programmes of in-service education for college teachers, though the University Education Commission, 1948-49, recommended them as far as back as 1948.<sup>6</sup> The problem was again discussed in the Vice-Chancellors' Conference on University Administration in 1957 when Dr. D. Ram, the Vice-Chancellor of Bihar University insisted on pre-service training qualifications for young college teachers. He suggested that such a programme should be so designed "as to impart real knowledge of the meaning and purpose of life, mode of conduct and deportment and method and techniques of inspiring young scholars to lead a life of self-discipline".<sup>7</sup> No decision was taken. The Education Commission also stressed the need for in-service education of junior college teachers. It recommended that "For them, a suitable form of training and orientation is essential, not only to overcome their 'teaching' troubles and to create a sense of confidence, but also to give them a

<sup>6</sup> Government of India, *Report of the University Education Commission*, 1948-49, Vol I, Delhi, Manager of Publications, 1949, p. 96.

<sup>7</sup> Ministry of Education. *Indian University Administration*. Delhi, Manager of Publications, 1958, p. 97.

reasonable understanding of educational objectives and purposes." <sup>8</sup>

Sporadic attempts have, however, been made for orienting college teachers in modern methods of teaching. For example, the Teachers College, Mysore, conducted a short-term course for about 75 college teachers in 1951. Since 1954, the Faculty of Education and Psychology, Baroda, has been running a three week's course annually for university teachers. The programme includes : (1) teaching methods, (2) student counselling, (3) evaluation techniques, (4) preparation and maintenance of class-records, and (5) general education.<sup>9</sup> Several colleges of Engineering have also been organizing such orientation programmes for the past several years.

Since 1965, the State Department of Education, Punjab, has been holding a five-week training course for young college lecturers. The Sardar Patel University in Gujarat also organized some time back a series of seminar-cum-work shops for teachers of university departments and of affiliating colleges on improving the design and content of university examinations.<sup>10</sup> The Gujarat University has now drawn a plan of orientation programme for college teachers, which is to be implemented in the next academic year.

One very significant development in in-service education of secondary school and college teachers has been the Summer Institutes in Science (Biology, Chemistry, Physics and Mathematics). They were started in 1963 under the joint auspices of the Ministry of Education (NCERT), the UGC, with the able assistance of USAID. These institutes have brought to the studied attention of both school and college teachers the new developments in the field.

The scope of the institutes has been recently widened by including other school subjects and pedagogy. The university and college teachers have welcomed the new programme. It is

<sup>8</sup> Government of India, *Report of the Education Commission* op. cit. p. 86.

<sup>9</sup> S. N. Mukerji, *Education in India, Today and Tomorrow* (6th Edn) Baroda, Acharya Book Depot, 1969, p. 401.

<sup>10</sup> I. J. Patel, ed. *Readings in in-service education*. Vallabh Vidya Nagar Sardar Patel University, 1968, p. 186.

hoped that this development will have far-reaching consequences in in-service education of school and college teachers.

### *In-service Education of Specialists*

Continuing education in different branches of learning are provided by a number of agencies—State, Regional, National, Foreign and International. Programmes for specialists in their specific branches are organized, for example, by State Bureaus of Educational and Vocational Guidance, State Evaluation Units, State Institutes of Science, Bureaus of Audio Visual Education, Adult Education Units, various Language Institutes, and by similar other units of the NCERT at the centre and by the regional colleges at the regional level.

Certain foreign and international agencies like the United States Educational Foundation in India, the British Council and the UNESCO also provide opportunities for in-service education in the country. In this connection mention may be made of the in-service education programmes in English organized by the British Council, seminars and workshops organized by the United States Educational Foundation in India, and the training provided by the UNESCO at the Asian Institute of Educational Planners and Administrators.

### *Conclusion*

The Education Commission has rightly remarked: "In all professions there is a need to provide further training and special courses of study, on a continuing basis, after initial professional preparation".<sup>11</sup> The need is, however, most urgent in the teaching profession because of the rapid advance in all fields of knowledge and continuing evolution of pedagogical theory and practice. There are other reasons also. In the first place, the teaching profession, by and large, is not able to attract the best persons. Secondly, there are a large number of unqualified and under-qualified teachers teaching subjects which they have themselves not studied adequately. Thirdly, there are a large number of teachers who have no professional training but are still

<sup>11</sup> Government of India, *Education Commission Report*. 1964-66. p. 84.

teaching in our schools. Fourthly, the courses offered in colleges and universities are not designed to meet the specific requirements of school teachers. For example, there are no courses at the university level to meet the specific requirements of teachers of integrated subjects like social studies and general science.<sup>12</sup> Finally, our colleges are today manned by junior members who have not had experience and who certainly have not got the leisure to make themselves thorough with the subjects and the technique of handling them.

Thirteen years have passed since a systematic programme of in-service education was launched in this country. It has now taken firm roots. While the first ten years were devoted to the preparation of the ground, special attention is being paid at present to intensive work directed towards consolidating the gains and demonstrating the impact on school practices. Searching questions are now being raised about the techniques and procedures of extension work. This has resulted in new and better techniques as well as more effective use of earlier procedures of extension work. Special mention may be made of the following: (1) experimental projects; (2) science clubs and science fairs; (3) staff councils and study circles; (4) annual zonal/state conferences; (5) training of coordinators and other specialists; (6) intensive work with schools; (7) assessment of extension centres; (8) correspondence courses; (9) inter-visitations of schools; (10) school adoption programmes; and (11) internship. Some of the universities have now included a special paper on 'In-service Education for Teachers and Teacher Educators' in their M.Ed. Programme.

Experience has shown that extension work is as pervasive as the educational process itself and any programme that touches one part of the school organization has necessarily to permeate into all other related aspects and hence the whole. The NCERT conducted a systematic assessment of forty-three secondary extension centres a few years ago and published the findings. The assessment reveals that the impact of the project has been multi-fact. It has touched the teachers and the school, the administrator, and the training college.<sup>13</sup>

<sup>12</sup> A. C. Deve Gowda, *National Convention on Educational Extension. Inaugural Address*, Delhi, 1965, pp. 1-2.

<sup>13</sup> *Ibid.*, pp. 6-7.

Perhaps the greatest improvement has been effected in the secondary school and the teacher. It has roused the teacher to a sharp awareness of the need for change and his own role in bringing about this change. On the administrator, the extension centre has not perhaps made as deep an impression. He still remains somewhat remote and detached from his educational activity. The most far-reaching influence has been on the teachers college. By being brought into direct contact with teachers in service, the college faculty have realized vividly that teacher education practices cannot afford to remain static any longer. They have to keep changing, growing and adopting in a dynamic manner, if a re-organization in school practices is to be made real.

In spite of these efforts, the programmes are not developing as they should. A number of difficulties are hampering the progress and a few difficulties have to be faced. In the first place, there is a lack of coordination amongst different agencies, viz: (1) administration at the Ministry of Education, NCERT, the UGC and professional organizations; (2) administration at the state level—the State Education Department, the supervising staff and the SIE; (3) institutional level—the universities, the teachers colleges, special institutions and the various extension departments; (4) the institution and its staff. The results are obvious. Programmes overlap and there is duplication of efforts. The second factor is the motivation of teachers. With the poor quality of the personnel that are entering the teaching profession on account of low salary scales, it has become all the more necessary to strengthen the programmes of in-service education. Therefore, in-service education should be treated as an integral part of continuing education. Even then, much of the effectiveness is lost, if the teachers participating in the various programmes are not adequately motivated. They should not only be provided with appropriate incentives but the programmes should cater to their felt needs also and should be arranged to suit their convenience. Thirdly, the procedure for selection also demands attention. It is found that participants are not selected because of the needs of the institutions or individuals. Experience has also shown that short-term conferences are not proving effective enough. As a committee of experts stated "in-service courses should be of a longer duration, so that the concepts

to be developed among trainees could be done adequately and opportunities for understanding and undergoing various experiences during the course could be offered".<sup>14</sup>

The development of the entire programme of continuing education is marked by uncertainty. It is uncertain, because the major programmes are financed by the State, and controlled by Government or semi-government agencies like the UGC, the Planning Commission, the NCERT or the State Governments. These agencies are uncertain about their own finances and depend on what morsels the *Lok Sabha* (Parliament) or the *Vidhan Sabha* (State Legislature) throws to them. The *Lok Sabha* and the *Vidhan Sabhas* gaze at the sky and parcel out their doles depending on the monsoon. Unfortunately the Indian monsoon is never certain.

If the in-service education of this country has to stand on its own legs, there should be less dependence on government. The professional organizations will have to come forward and take up a major responsibility. The development of continuing education depends on freedom and not on domination and spoon-feeding. It is to be task-based. The attention of every teacher should be drawn to this new task—which is in part the freedom from control and breaking down of tradition and out-worn practices. It should impart and build up new concepts of education and develop a creative approach to the problems of teaching.

<sup>14</sup> IATE: *In-Service Education for Teacher Educators*, op. cit., p. 14.



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## CONTINUING EDUCATION OF THE MEDICAL PROFESSION IN INDIA

RAMESHWAR SHARMA

THE VERY fact that the theme of the Second World Conference on Medical Education held in 1959 in Chicago, was "Medicine as a Life-Long Study", brings out the importance of continuing education in medical sciences.

It is a well-known fact that science in general is making rapid progress and medical science is no exception. Knowledge in different fields of medicine is increasing at such a rapid pace that it has become difficult to keep up with advances in a particular speciality, let alone the desire to be up-to-date in all fields. For these reasons, there is a growing tendency among medical students to specialize. Not only this, even the areas of specialization are gradually becoming narrower and narrower. These observations once again point to the same fact that there has to be a continuing education of specialists as well as general practitioners.

In India, the idea of continuing medical education is not new. As early as 600 B.C., this fact was realized by early students of indigenous medicine. In Charak Samhita, an outstanding work on the Indian system of medicine, there are descriptions of the ancient medical education system, the organization of the medical profession, and a code of medical ethics, as was accepted in those days.

From Susruta, we learn that a system of medical registration was in vogue, and above all there were suggestions for continuing "self-education" for all practitioners of indigenous medicine (Vaidya). Though, it seems, there was no organised system

for the continuing education, the organization of conferences (Parishads) was highly commended. Rishis (Vaidya) used to congregate in large numbers from all over the country now and then and discuss doubtful subjects of the profession.

The modern system of medicine was introduced in India in about 1835, when the first medical college was started in Calcutta. Thereafter, new medical schools and colleges were started in different parts of the country. By 1901, there were 17 medical schools and 4 medical colleges. The pattern of teaching was still almost on the British pattern, though probably modified to suit local conditions. In 1933, the Indian Medical Council Act was passed to establish a uniform minimum standard of higher qualifications in medicine in all provinces of the country. This Council has played an important role in maintaining and improving standards of medical education. In earlier days, medical schools and colleges had facilities only for undergraduate training, but later, with increase in scientific knowledge, trained staff and equipment, new and different post-graduation courses were instituted. A few separate institutions were also established to impart post-graduation training to medical graduates in special disciplines. By 1947, there were 17 medical colleges with a few having postgraduate courses in addition to separate All India Institutes for post-graduate training in the fields of public health and tropical medicine.

Since then, there has been a tremendous upsurge in the facilities for medical education. At present there are 97 medical colleges in the country, admitting approximately 11,000 students annually. The number of registered medical doctors in the country has now reached a figure of more than 100,000. With this increase in the number of admissions in medical colleges, the quality of applicants has generally deteriorated which points to the necessity of redesigning undergraduate education.

The question of reorganisation of the undergraduate and post-graduate medical education in India has been discussed at great length during the last fifteen years. A large number of conferences have been held starting from 1955, when the first medical education conference was organised by the Rockefeller Foundation in Bangalore. Following this, such conferences have been organised from time to time by the Ministry of Health, Government of India and the Indian Medical Council. This subject has

also been discussed in annual conferences organised by different associations of physicians, surgeons and other specialities. In 1961 a new association was started with the overall object of advancement of medical education in the country.

Strictly speaking, continuing medical education of medical graduates in India consists of the following: 1) training of interns (housemen); 2) training of specialists; 3) continuing education of those who have settled down as a general practitioner or a specialist. The first two categories are in a real sense a continuation of the formal vocational and academic training given to the undergraduates.

At present, about 50 per cent of the qualified medical men enter State or Central Health Services and the remaining 50 per cent of the total number enter general private practice. Though about 80 per cent of the country's population live in villages, only about 20 per cent of the doctors work in the rural areas. Thus, there is a great concentration of qualified medical practitioners.

There are practical difficulties in urban areas in the continuing education of doctors in private practice and of those who work in rural areas. Doctors entering the State or Central government services have better chances of in-service training because they come more often in contact with their colleagues in teaching and district hospitals. The private general practitioners find it very difficult to keep up to date with recent advances unless formal courses are organised from time to time.

Continuing education of specialists and general practitioners after their having settled in practice has not received much attention in India. As regards the situation of training facilities for this group before independence, it will be of interest to review the observations made by the Health Survey and Planning Committee in 1946. It observed that "as far as we are aware no organised efforts have been made either by the University or the Government to start refresher courses for general practitioners. It is understood that sporadic attempts were made in some provinces in this direction before the war, but these have not, it is understood, led to the development of such facilities in a satisfactory basis."

It is only lately that some medical colleges have started running formal refresher courses. It is true that the State Govern-

ments had hardly ever organised any such formal refresher courses. More disappointing was the fact that the universities and the medical colleges had also failed to take interest in continuing education of its own products. In a survey made in 1962 by the Mudaliar Committee, it was encouraging to note that 27 medical colleges have now started providing refresher courses (22 for the service doctors and 5 for service doctors and private practitioners). These courses vary in duration from 10 to 15 days to 3 to 6 months. However, details about these courses are not available for their critical evaluation.

On the other hand, it is also worth mentioning that the state and central government have been organising special orientation courses for doctors in service as well as private practitioners in special fields of national interest, like family planning and public health. The Central Government have also established an institute for advanced training of administrators and senior teachers. This is the National Institute for Health Administration and Education in New Delhi. These orientation courses last for 2 to 12 weeks. Another institution which requires special mention here is the Armed Forces Medical College established in 1948. This institution, besides conducting specialist training in various branches of medical sciences, offers refresher and orientation courses to medical officers of armed forces. It seems there are hardly any such organised refresher courses for doctors working with railways or the E.S.I. Scheme.

Latest in the field of organisation of regular formal refresher courses is the College of General Practitioners of the I.M.A. This College of G.P. was established in 1963 and now it has faculties in six states. The State faculties run regular refresher courses for G.P. mostly at the medical colleges, in collaboration with the teachers of the medical colleges.

Some of the international health agencies like W.H.O. and F.A.O. offer fellowships to local medical graduates for advanced training in special fields in foreign countries. A few philanthropic foundations like the Rockefeller Foundation and Ford Foundation also offer fellowships. On the other hand, these foundations and international organisations also arrange visits of experts from foreign countries to organise special teaching and training programmes and so on in the country.

These, then, are some of the forms of continuing education

of the medical profession in India. The programmes for continued education of local practitioners and specialists are mostly of a "self-education" type rather than formal and organised. Other examples of these would include reading the literature and attending meetings and conferences. In developed countries, the university and medical schools play a very important role in the organisation of refresher courses. In India this aspect deserves great attention of the State Governments as well as the universities.

There is also a great scope for improvement in the undergraduate and internship training so as to inculcate the habit of "self-education" in medical graduates. The idea of using television for structured courses, as is being done in developed countries, also requires exploration. It would also be of interest to look into the "felt needs" of medical practitioners and the specialists and to evaluate the present programmes of continuing education. Research programmes in the country also need encouragement. These may not help much in actual continuing education, but it is assumed that they are going to be of tremendous help in inculcating in the medical practitioners of the future, the habit of learning by themselves.

## WORKERS' EDUCATION IN INDIA

V. S. MATHUR

MANUFACTURING WORKERS in India constitute 9.5 per cent of the total labour force. If we add to the above workers employed in transport industries, in mines, plantation and services, the percentage will rise to 25.9, leaving still about 74 per cent of the work force to agriculture, cottage and unorganised industries.<sup>1</sup> The importance of the industrial workers, however, is out of all proportion to their percentage in the work force. Their main concentrations are in the big cities and towns and, therefore, they are nearer to the seats of power. They enjoy power and position, perhaps not entirely warranted by their numbers.

### *The Need for Education*

Lack of education among industrial workers has been attracting the attention of political leaders and governments for a long time. Yet the percentage of literacy among workers continues to be terribly low. A report issued in 1964 by the Committee on Plan Projects on Literacy and the Industrial Worker showed that in coal mining 89.8 per cent of workers were illiterate, in the jute industry 81.7 per cent, in cotton 60.4 per cent and in iron and steel 51.3 per cent. The literacy percentage, however, in certain cities and in certain industries was considerably higher. The Committee was told that in Bangalore the literacy in cotton, woollen and silk mills was 79 per cent and

<sup>1</sup> ILO Year Book of Labour Statistics 1968, pp. 92-93.

in the telephone and engineering industries in Mysore it was 95 and 90 per cent respectively.

Apart from the need for literacy and general education among workers the leaders of the trade union movement have also been emphasizing the need for trade union education. In the trade union movement, perhaps one of the first to emphasize the need of education for the workers was Mahatma Gandhi. He attached importance to education of workers so that they might know their rights and obligations. Since Gandhi's concept of industrial relations lays considerable emphasis on the means to be adopted for achieving just ends, education assumes a significant place. For organising workers on right lines Gandhiji emphasised that trade union leaders should themselves be adequately and properly trained.

The democratic trade union movement in the country, particularly represented by the premier national organisation, the Indian National Trade Union Congress, as well as the Hind Mazdoor Sabha, have also been conscious of the need for workers and trade union education. The INTUC in the meeting of their General Council held in Bangalore on the 27th-28th April 1952 adopted a resolution emphasising the necessity of training centres to be opened at central and regional levels to train trade union cadres in sufficient numbers. The Hind Mazdoor Sabha in the Manifesto adopted by the founding Congress in 1948 declared: "The new conception of a trade union as a nationwide organisation functioning democratically and aspiring to play a decisive role in the affairs of the country demands that the workers must be adequately equipped to undertake this new responsibility. Workers must have sufficient education to man the trade union offices, to grapple with the problems of national importance—economic as well as political—and to develop a breadth and clarity of vision necessary for running the affairs of the State. Workers' education capable of fulfilling this task must receive top priority from the free trade union movement." N. M. Joshi, who is generally regarded as the Father of modern Indian trade union movement, while inaugurating a class for trade unionists organised by the Social Services League, Bombay in June 1951 remarked that to see a class for trade unionists had been one of his cherished dreams.



*The Concept of Workers' Education*

The concept of workers' education as well as its scope and contents, methods and techniques, have been the theme of four national and international seminars held in India.<sup>2</sup> These seminars have been attended by eminent trade unionists and educators, and their conclusions appear to have won wide acceptance in the country.

These seminars considered three different alternative approaches to define workers' education, namely

- (a) by reference to the group of people for whom education was meant,
- (b) by reference to its contents, and
- (c) by reference to the agencies providing education.

The seminars came to the conclusion that in India the term "workers' education" should cover all employees eligible for membership of trade unions as well as artisans and other self-employed persons belonging socially and economically to the same social class, including the families of workers. The seminars also discussed whether education in a particular working class ideology could be considered workers' education. It was felt that insofar as the various ideologies proposed alternative solutions to the problems of workers, their consideration under a programme of workers' education would be desirable. However, indoctrination in a particular ideology was a different question and could not be given the dignified name of workers' education. The aim of education was to open the minds of its beneficiaries and to help them to come to their own conclusions on the issues concerning them rather than to close their mind and limit their vision.

<sup>2</sup> International Seminar on Workers' Education (Calcutta, 31st October to 20 November 1954) organised by the ICFTU Asian Trade Union College.

—National Seminar on Workers' Education (Habra, 21-27 December 1957) organised by the Indian Adult Education Association

—Workshop on Workers' Education (New Delhi, April 11-17, 1960) of the Indian Adult Education Association

—International Seminar on Methods and Techniques of Workers' Education (Calcutta, November 14—December 3, 1960) of the ICFTU.

The seminars appreciated the important role that trade unions, cooperatives and other workers' organisations had played in many Western countries in workers' education. However, it was felt that it would not be a satisfactory approach to define a field of work. Further, it was possible that in times to come there might be other agencies which might interest themselves in workers' education. The seminars felt that the distinction between adult education and workers' education, was not merely in the scope of coverage of persons but also to some extent in the contents of education. In workers' education greater emphasis was laid on the immediate social purpose viz., to help equip the workers to understand and find solutions of their problems of environment as well as employment.

### *Scope and Content*

Broadly the area which workers' education might cover was defined by the seminars as follows :

- (a) General liberal education designed to make workers conscious of their political and civil rights and responsibilities; to enable them to develop their personality to its fullest extent as well as to enable them to follow economic, political and social developments critically;
- (b) Vocational education;
- (c) Education in the aims and objectives of trade unions as well as training in leadership for those who may be called upon to shoulder such responsibilities in their movement.

The seminars, however, while including vocational education in the scope of workers' education sought to draw a distinction between different kinds of vocational education. The seminars were of the view that vocational education for training for new jobs for such persons who become redundant due to technological changes could be the concern of workers' education. Apart from this, it was felt that inservice training to help persons already in jobs to become more efficient in their work or to qualify for higher positions in the same vocation should also be covered by the scope of workers' education.

*Methods and Techniques*

Two special seminars on methods and techniques of workers' education have taken place in India in the year 1960—one organised by the Indian Adult Education Association, and the other by the Asian Trade Union College of the International Confederation of Free Trade Unions. The conclusion of both these seminars was that selection of proper methods and techniques of workers' education was determined, among others, by the following factors :

- (a) the aims and objectives to be achieved;
- (b) the contents of education to be conveyed;
- (c) The group of persons for whom education was meant; and
- (d) the resources available to the agency undertaking workers' education.

While bringing out the significance of each in the selection of suitable methods for workers' education, it was emphasized that no single method was in itself sufficient to achieve the desired results, and that a teacher in workers' education had to use his own ingenuity to devise new methods by combining and integrating a number of well-known methods of education. The seminars were of the view that methods which permitted the greatest amount of participation of the beneficiaries in the educational process would lead to the greatest amount of absorption. Since the main aim of workers' education was to develop the individual's personality, those methods which permitted greater possibilities of participation of self-expression were most likely to achieve the above purpose.

*Agencies*

Suitability of agencies for workers' education has been the subject of considerable discussion in the various seminars. For the purpose of suitability, the whole field of workers' education can be divided into three broad headings :

- (i) general education,
- (ii) vocational education, and
- (iii) trade union education, including leadership training.

The agencies deserving mention are the employers, governments, universities including their constituent colleges and schools of social work, adult and social education associations, trade unions and cooperatives etc.

So far as general education is concerned nearly all the agencies mentioned above could be considered suitable. The only point to be remembered, however, is that a distinction must be made between education and propaganda, considerable stress being laid on objectivity in teaching. With regard to vocational education, it is obvious that governments and employers alone possessed the necessary resources for such educational work. The desirability of representatives of trade unions being closely associated with the work of such vocational and technical educational institutions needs to be emphasized.

Trade union education has always evoked the greatest amount of controversy. While all agree that trade unions are the best agencies for trade union training, the seminars referred to above were conscious that the resources at the disposal of the trade union movement of the country were far from adequate. There was therefore the need for seeking help and cooperation from other agencies. However, it has to be realised that employers, or agencies sponsored by them could hardly be the proper agencies for trade union training.

Opinion is divided on the role of government. There are some who see nothing wrong in the national government undertaking trade union training directly. Others have grave apprehension, pointing out that Government of India is also one of the biggest employers. The universities and their constituent colleges and schools of social work cannot obviously undertake the task of trade union training all by themselves, but they could certainly give valuable help and cooperation to the trade union movement in this work.

### *Broad Survey of Activities*

Recently interest in workers' education has increased considerably in India. Apart from the trade union movement, the importance of which in workers' education would be obvious,

Governments, universities and other research and academic institutions have also begun developing considerable activities in this field. We will begin first with the activities of trade unions, followed up with the description of the activities of the Central Board of Workers' Education, sponsored by the Government of India, the biggest agency in the field in the country. Space will permit only a very brief reference to the activities of other agencies and institutes doing significant work in this field.

### *Activities of Trade Unions*

Before attempting a description of some of the major activities of trade unions in this regard, it may be desirable to give a glimpse to the readers of the trade union situation in India and the limitations it imposes for the growth of educational activities.

Trade union movement in India has had phenomenal growth since independence of the country in 1947. While in 1947-48 there were 2,766 registered unions with a total membership of 1,663,000, the number of unions in 1964-65 was 13,023 with a total membership of 4,466,000.<sup>3</sup> Taking into account that the 1947-48 figures were for united India, the percentage increase both in the number of unions and in the total membership would be still more.

The proportion of union members to the total number of workers in 1962-63 has been placed at about 24 per cent in sectors other than agriculture. This does not compare very unfavourably with trade union membership as proportion to total labour force in some industrially advanced countries. However, while the total number of trade unions and the total trade union membership have both gone up, the average membership per union has considerably gone down. According to statistics available, while the average membership per union in 1927-28 was 3,594 it has come down to 592 in 1964-65. The finances of trade unions continue to be poor. While the average income

<sup>3</sup> Quoted in the Report of the National Commission on Labour. Table 20.2 page 278. The membership figures are only for unions submitting Returns viz., 1,629 for the year 1947-48 and 7,543 for 1964-65.

per union was Rs. 2,335 in 1947-48 it increased only by Rs. 860 by the year 1964-65 when it was Rs. 3,195 per union.

### *Early Efforts*

One of the earliest organisations in the field of adult and workers' education in India, called the Working Men's Mission, was established by Brahmo Samaj as far back as in 1878 in the city of Calcutta. The main activities of this organisation were in the field of education and it established a number of night schools for workers. Another organisation, the Working Men's Institution, was established in the same city in 1905. An organisation called the Kamgar Hitvardhak Sabha was established in Bombay in 1909 under the leadership of B. R. Nare, S. K. Bole, and N. A. Talcherkar. It did considerable amount of work in the field of education and welfare and is also reported to have acted as negotiating agency with employers from time to time for the settlement of grievances of the workers.<sup>4</sup>

The Social Service League of Bombay was started in 1911 and continues to do valuable educational and social work. The late N. M. Joshi, one of the pioneers of the Indian trade union movement was closely associated with it. Although this organisation has been doing considerable amount of general educational work, its first trade union education course was held from 16th to 26th July 1951. Fifty trade unionists drawn from various national trade union centres attended the course.

The Textile Labour Association of Ahmedabad, which was founded by Mahatma Gandhi was one of the first organisations in the country to initiate moves to train trade union leaders. In 1937 training classes were held in Ahmedabad for labour leaders who would work along Gandhian lines. Those who underwent training included some of the top leaders of the Indian National Trade Union Congress today.

The activities of the Textile Labour Association, Ahmedabad in the field of liberal and cultural education of workers, have also been tremendous. It maintains in different places of the city over 25 cultural and social centres staffed by full-time

<sup>4</sup> *Indian Trade Unions—A Survey* by V. B. Karnik.

social workers. Nearly 60 reading rooms and libraries, about 10 gymnasiums, two study homes and a few girls hostels have been established.

A remarkable effort in the field of trade union education was that of the Indian Federation of Labour under the leadership of M. N. Roy, who was its Founder-General Secretary. The Indian Federation of Labour organised the First All India Trade Union Training Camp in Delhi in 1944. The camp was attended by over forty trade unionists from the various parts of India representing all the major industries of the country. The programme of study included general sociology, general economics, economic structure of the country, problems of agricultural economy, problems of industrialisation, free enterprise and collectivism, cooperation, industrial relations, labour legislation and conduct of industrial disputes, and trade union organisation.

### *Present Position*

The Indian National Trade Union Congress has been responsible for the establishment of Workers' Training College at Indore under the auspices of the Gandhi Mazdoor Smarak Nidhi Trust. The objective of the College was to mobilise and train enthusiastic and deserving young men for national service through the labour movement on Gandhian lines. The first batch was trained and sent out for field work with senior INTUC workers in the year 1958.

The Hind Mazdoor Sabha has also shown awareness of the need for workers' education. One of its earlier efforts was to conduct a two-day seminar on "Wages and Trade Union Education" during its sixth Annual Convention held in 1957 at Bangalore. This convention also adopted a resolution calling upon the affiliated unions to give high priority to workers' education. In 1966 the Workers' Education Association, Bombay was established, which is functioning as a specialised agency of Hind Mazdoor Sabha for workers' education. The Association has been quite active in conducting a large number of trade union courses for workers belonging to different industries.

A number of unions affiliated to INTUC and HMS have also taken up considerable activities in the field of workers' education. Significant work in this field has been done, among others, by

the Rashtriya Mill Mazdoor Sangh, the Transport and Dock Workers' Union, Mill Mazdoor Sabha, the Western Railway Employees' Union, all in Bombay—and the Port Sramik Union in Calcutta.

*ICFTU Asian Trade Union College*

One of the outstanding developments in the field of workers' education in India has been the founding by the International Confederation of Free Trade Unions (ICFTU) of their first international trade union education institute in Calcutta in 1952. The establishment of the College followed the unanimous recommendation of the ICFTU Mission, which toured fourteen countries of the continent in the year 1952. The Mission emphasized the need for specialised training in trade unionism adapted to the requirements of workers in Asia in addition to their general all-round education.

The aims, as laid down by the founders of the College, were not only to help the trade union workers to train themselves in the principles and practices of democratic trade unionism, but they were also at the same time to imbibe from the education at the College the spirit of democracy.

For the realisation of the above aims the College, in addition to being a centre for training in trade union principles and practices, had to be a laboratory for testing the various methods and techniques of educational work. It further had to be a demonstration centre for the selected methods and techniques for equipping the trade unionists coming to the College to undertake educational work in their respective organisations on their return; and finally the College had to prepare the tools and the necessary material for educational work, and to be a sort of a feeding centre to all those engaged in the education of trade unionists in Asia. One of the significant achievements of the College is said to have been its experimentation in methods and techniques of workers' education and the development of a method eminently suitable for trade union education. Arnold Zack, a renowned labour educator, writing on the College in his book *Labour Training in Developing Countries*, published in 1964, has described the teaching technique in the following words:



When the College began, lectures and question periods were used extensively, together with lengthy reading assignments. The original system did not prove effective, however, because the students lacked preparation for such formal education and failed to absorb the material. The procedure was changed to a series of discussion groups arranged around formal lectures. Recently, the school changed its technique again, and it now uses a system that is quite unique. The main subjects are divided into subtopics. Each subtopic is treated in a working paper, containing a concise statement of the topic and a list of relevant questions to ask about it. The student is given one of several working papers, which are short statements of a particular subject with a list of questions. He is also given a booklet containing more detailed resource material on the same subject, collected from texts and periodicals. The students read the working papers and notes and then meet in small groups (from four to six in each group) to study their notes and reading and discuss their findings. In a larger group of ten or so, they consider the questions raised in the working paper which had been assigned to them. These discussions are led by College teachers. The whole working paper is considered in these discussions, and the students are then redistributed into a few small working parties for more detailed consideration of the working paper. Each question in the working paper is considered separately and a separate reporter is appointed for each point. He is responsible for taking notes on the subject during the discussion, listing his subject on the blackboard, preparing a report and presenting it to the general session.

The general session includes all of the students in the course, divided into groups that have all been studying the identical working paper. Each group presents its report, and each is considered point by point. After each group has reported on its particular point, the Director of the College, who presides over the general session, brings out the differences among them, invites comments from the students, sums up the discussion, and adds any information or comment he may think is necessary—in effect a short lecture on the subject. This procedure is followed for the whole curriculum. On some occasions, there are outside lecturers, usually experts in the

field, but only after the preceding procedure has been completed.<sup>5</sup>

Commenting on the College, the same author has observed :

The curriculum and teaching techniques used in Calcutta are among the best offered in any international labour training programme. After a decade of experiment, this oldest of international worker education centres has developed an approach that should be a valuable model for all other worker educational programmes, not only in its teaching techniques, but also in its effective alumni-relations, post-graduate work, and grass-roots contact in local education centres. This last tool is a very effective device for accomplishing an essential objective—that is, raising the adult literacy level.<sup>6</sup>

### *Government's Scheme of Workers' Education*<sup>7</sup>

One of the biggest project in the field of workers' education in the country is that sponsored by the Government of India in 1958. The Second Five-Year Plan adopted by the Government of India considerably changed its emphasis from agriculture to industry. The Plan stated that "a strong trade union movement is necessary, both for safeguarding the interests of labour and for realising the targets of production". Noting that reduction in the number of outsiders as office bearers of trade unions is likely to create a gap in the field of executive personnel for trade union organisations, the Plan stated "Training of workers in trade union philosophy and methods becomes necessary if the workers are to become self-reliant in this respect." The Plan therefore proposed programmes under labour welfare to include a 'stipendary scheme' for the purpose.

The Government of India announced on February 1, 1957 the appointment of a Team of Experts in Workers' Education to

<sup>5</sup> *Labour Training in Developing Countries* by Arnold Zack, pp. 130-131.

<sup>6</sup> *Ibid*, page 133.

<sup>7</sup> Note on the Government scheme of workers' education is a summary of the report of the Team of Experts on Workers' Education, and an article "We Through a Decade" published in *Workers' Education* issue of September 1969

advise them in formulating detailed schemes to cover all aspects of workers' education. This Team of Experts was required to make concrete proposals regarding—

- Education of union representatives in the principles and techniques of trade union organisation, management and financing;
- Education of Union members for intelligent participation in union affairs and for the better performance of their duties as citizens; and
- Education of union representatives in responsible and effective participation in management;
- other general aspects of workers' education.

The main recommendations of the Team were as follows :

1. A Central Board having semi-autonomous authority, should be established comprising representatives from trade unions, employers, Government (including Ministries of Labour and Education) and educational institutions. Its primary functions should be to
  - (a) lay down policy,
  - (b) administer the programmes, allocate funds, inspect, co-ordinate, audit accounts, etc;
  - (c) arrange for the provision of educational materials;
  - (d) establish standards for teachers and programmes;
  - (e) encourage the establishment of active educational departments within the national unions and federations; and
  - (f) otherwise stimulate and promote the development of workers' education.
2. At the instance of the Central Board or when a local demand is made, State and/or Regional Boards on the pattern of the Central Board should be set up as soon as practicable. Within their respective areas the functions of these Boards should be similar to those of the Central Board.
3. Local Workers' Education Boards should be created in industrial centres by existing Boards or on the initiative of the local interested parties. The Local Boards

should encourage local workers' education activities and administer approved programmes.

4. Any industrial worker, whether literate or illiterate, trade union member or not, and full-time union officials and staff should be eligible for the service provided by the Boards. Selection of candidates for the Workers' Education Programme should be made jointly by the trade unions and educational institutions.
5. Where trade unions exist, applications for workers' education should be channelled through such trade unions. In the absence of trade unions, workers may apply direct to their respective Boards.
6. A series of programmes should be organised in existing educational institutions, at local union level, community centres, places of employment, or at labour colleges and schools that may be established to provide instruction in :
  - (a) trade union consciousness;
  - (b) the purposes, functions and administration of trade unions;
  - (c) the conduct of union management relations and knowledge of the industry; and
  - (d) the development of a mature individual and his role as a citizen.
7. Suitable materials in the necessary languages should be prepared consisting of :
  - (a) pamphlets, books and charts;
  - (b) teaching manuals and guides;
  - (c) Audio-visuals aids.
8. Institutions and individuals interested in workers' education should be encouraged to form a non-official Workers' Education Association acting in cooperation with the adult education movement.

*Central Board of Workers' Education*

As recommended by the Team of Experts, a tripartite body

called the Central Board for Workers' Education was registered as a Society under the Societies' Registration Act, XXI of 1860, on 16th September 1958. The Board consists of the Joint Secretary to the Ministry of Labour and Employment, as Chairman with four representatives from the trade union movement, three from employers' organisations, one from the University Grants Commission, one from the adult education movement, and six other members representing different departments and agencies of the government. The Director of the Board acts as ex-officio Secretary of the Board. The Headquarters of the Board are in Nagpur, where the office of the Director is situated. Below the Head Office, in the organisational set-up, are the Regional Centres, Sub-Regional Centres and the Unit Level Classes.

The first Regional Centre was opened at Indore in February 1959. Since then 31 Regional Centres have been opened throughout India. Of these, 14 are residential. Each Regional Centre is equipped with film projector, film strip projector, epidiascope and other audio-visual aids. The first Sub-Regional Centre was opened at Akola under Nagpur Centre on 1st April 1961. Since then 86 Sub-Regional Centres have been opened.

### *Objectives*

Workers' Education programme in India aims to develop stronger and more effective trade unions through better trained officials and more enlightened members. It also aims to develop leadership from the rank and file and promote the growth of democratic process of tradition in the trade union organisation and administration.

### *Programme*

For achieving its well-defined objectives, the Central Board for Workers' Education has developed a need-based, three-stage programme :

- |              |                                 |
|--------------|---------------------------------|
| First Stage  | —Training of Education Officers |
| Second Stage | —Training of Worker Teachers    |
| Third Stage  | —Training of Workers            |

The first stage consists of four months' full-time training of Education Officers who are employed in the service of the Board and posted in the Regional Centres. They generally hold a Master's degree in Economics, Commerce or Education and have about three years' experience of work in the labour field. Nominees of trade unions are also admitted to the Education Officers' Training Course to enable them to undertake Workers' Education Programmes under the auspices of their unions.

In the second stage, selected workers are trained at the Regional and Sub-Regional Centres by the Education Officers as Worker Teachers in full-time continuous Training Courses of three months' duration in batches of about 25-30. Selection of Worker Teacher Trainees is made by the Local Committee attached to each Regional Centre. The Trainees are sponsored by trade unions and are released by employers with full wages for the duration of the training.

At the third stage, the worker teachers on completion of training at the Regional Centre revert to their respective factories or places of employment and conduct programmes for the rank and file workers in the Unit Level Classes, largely outside working hours. The duration of a class is of 3 months; one hour a day for 5 days in a week. Where facilities are available, full-time Unit Level Classes of three weeks' duration are also organised. The syllabus is trade union oriented and covers subjects grouped under headings such as Worker and the Union, Worker and the Industry, Worker, his Family and the Country. The Managements usually provide facilities for accommodation, furniture etc. Some of the managements also give 45 minutes' time-off to the workers for attending the classes.

In addition, the Board conducts special Short-term Training Programmes for members of Works Committees and Joint Management Councils, Trade Union Officials and White Collar Workers. One Day schools, Three-Day Seminars and Study Circles are organised.

With a view to meet the needs of trade union officials, the Board has recently started a Correspondence Course on Trade Union Organisation and Administration. The duration of the course is 12 weeks.

Since inception, the Board has trained 375 Education Officers

(including 107 Trade Union Nominees), 16,628 Workers Teachers and 89,254 workers, from over 5,000 enterprises, and spent Rs. 34,330,000/-.

The financial outlay on Workers' Education in the Fourth Five-Year Plan (1969-74) is of the order of Rs. 46,086,000/-. The targets include training of 200 Education Officers (including 100 Trade Union Nominees), 10,000 Worker Teachers and 5,65,000 workers.

### *Methods and Materials*

Discussions, seminars, debates, role playing, symposia, case studies and other two-way communication methods constitute the principal methods followed by the Board in its teaching. Educational visits are also arranged for trainees to Union offices, factories and multi-purpose plan projects.

The Board has produced for use in the regional centres and unit level classes two posters, thirteen film-strips, twenty-five pictorial charts and graphs, fifteen flannel graphs, thirteen stickers, four flash cards, thirteen flip charts and two films.

Apart from mimeographed lessons, notes, seminar papers, role play scripts and case studies, 656 booklets have been published by the Board during the last seven years, 83 in English and 573 in regional languages. Over 2,500,000 copies have been sold at a subsidised price of 10 paise per booklet.

### *Grants-in-Aid*

The Board provides grants-in-aid to trade unions and other institutions to undertake on their own workers' education programmes. The trade union organisations can conduct any of the following programmes of approved pattern with the help of the Board's grant :

- (a) one-day school,
- (b) three-day seminar,
- (c) One-week camp,
- (d) study circle,
- (e) full-time training course for workers.

- (f) three months' part-time training course for workers, and
- (g) any other programme approved by the Board.

Since 1960, seventy-five trade unions/institutions have availed of financial assistance from the Board, and more than 11,000 workers have been trained by the Grantees.

### *Evaluation of the Scheme by Labour Commission*

The National Commission on Labour, appointed by the Government which submitted its report in August 1969, constituted a Committee to evaluate the government scheme of workers' education. The Commission also had the benefit of the reaction of the Board to the Committee's recommendations. These were further considered by the Commission and weighed against the direct evidence received by it on the whole area of workers' education. Extracts from the report of the Commission are given below :

8.48 On the basis of all this assessment and evidence, we find that the present scheme, like any other scheme, is not altogether perfect and there is need for improving it. The literature produced by the Board under the scheme, useful as it has been to the different levels of understanding of the workers it caters to, has not only to be enlarged but what is equally relevant, its quality has to be improved. The same holds good about the audio-visual aids and other media through which information is imparted to the workers. This latter teaching aid, we believe, should not be allowed to suffer for want of funds. Further, the number of workers covered so far by the programme represents only a minority of the industrial workers; and even if we take a norm of 50 per cent of the workers to be educated in this manner, the programme has to be considerably enlarged and its implementation speeded up. A more serious lacuna, however, is in respect of the quality of education. Our Committee reported: "Though training was not, unfortunately, of much help to trade union workers it did make the trainees good workers" and "stimulated in them the awareness of trade union". The



trade unions' representatives feel that such awareness would have come in any case. While this may be true, there is evidence to show that the beneficiaries of the Workers' Education Scheme have shown more interest in union activities than others who have not had this education. However, it is the degree of satisfaction to trade union leaders that counts in this regard, and from this view-point the scheme has a long leeway to make."

8.49 We recognise that the programme can be bookish if there is no close cooperation between trade unions and those who administer the programme. Unfortunately, this still remains halting in spite of the efforts of those who are in charge of it. The Board, at present, seeks cooperation from the unions at various levels in framing policies, in selecting the persons to be trained and in advising on the literature and audio-visual aids to be produced. Union representatives have been quite active in the Central Board and have shown a fair measure of earnestness and initiative. Their experienced leaders have given talks at various courses of the Board at different levels. Certain unions have organised their own programmes of workers' education. But, by and large, in the actual running of the programme, participation of the unions has been limited, though some unions did seek and receive grants-in-aid from the Board for running educational courses. But all this cooperation could be considered as marginal.

8.50 The trade unions complain that greater cooperation has not been possible because any programme of workers' education should rightly have been entrusted to them. But since they have not been able to get adequate finances and facilities to promote workers' education, the Board's responsibility should have been to remove those impediments. In regard to the grants, the Board has been bound by financial procedures and rules which are common to all institutions receiving aid from government. The unions, however, find that these procedures are so onerous that even the better organised among them seldom qualify to receive a grant-in-aid for running the programme. Another difficulty in the way of the unions has been that while employers have given certain facilities to the Board to run the official programme, the same facilities have not been extended to the unions for run-

ning their classes, even when they have the Board's approval.

### *Other Agencies in the field of Workers' Education*

In addition to trade unions and the Central Board of Workers' Education, a number of institutions, voluntary and government-sponsored, have been doing significant work in the field of workers' education. Notable among such institutions are the Indian Adult Education Association, Xavier Labour Relations Institute, Jamshedpur; Shriram Centre for Industrial Relations, New Delhi; Labour Education Service, Bombay; and Servants of People Society, New Delhi. Recently a number of universities and schools of social work are showing increasing interest in the field of workers' education.

The Indian Adult Education Association, which is the only national organisation of adult education workers and agencies in the country, organised the first National Seminar on Workers' Education in Habra, near Calcutta, in the year 1958. This was followed in April by a Workshop on Method and Techniques of workers education. The conclusions of both the above have proved to be pace-setters in the field of trade union and workers' education. For sometime the Association also used to publish a journal for workers' education in Hindi and had initiated pilot projects in a few centres in the country. They proved very valuable as experimental centres.

### *Conclusions*

The National Commission on Labour after attempting an assessment of the work of the Central Board of Workers' Education has stated: "We recommend that the programme of workers' education should be formulated, administered and implemented by the trade unions themselves." The remarks of the National Commission are most welcome, particularly when it emphasises the responsibility which trade unions must bear themselves in respect of education and training of their membership in trade union philosophy, organisation and functioning.

The National Commission has further recommended that the Central Board of Workers' Education should liberalise their rules with regard to grants-in-aid to trade union organisations.

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The National Commission has further recommended that the Central Board of Workers' Education should liberalise their rules with regard to grants-in-aid to trade union organisations.

The Board, we are told, has approved the proposals of the Indian National Trade Union Congress to establish a Department of Workers' Education. This Department is to have a national office and regional and sub-regional offices spread throughout the country. It is also stated that the Board welcomes proposals from other national centres as well to increasingly equip and assist them to discharge their responsibilities in the field of trade union education. The process of smooth transition to which the National Commission on Labour referred seems indeed to have already begun. Now the question is to what extent and in which direction the activities of the Central Board of Workers' Education need to be reoriented.

Here it may be relevant to point out the great necessity of increasing activities in the field of general education of workers. We have quoted earlier the literacy figures as revealed by the report of the Committee on Plan Projects on Literacy, which showed that in some industries like coal mining the percentage of illiteracy was as high as 89.8. Even though there are various governmental agencies—local, state and central—operating in the field of general adult education, there is still tremendous work to be done for the general education of the workers. It will be obvious that even for trade union education the level of general education of the workers will be a limiting factor. Their ability to absorb will be conditioned by the level of their education. If the leadership of the movement is to spring from amongst the rank-and-file workers, and if they have to assume greater and greater responsibilities in the movement, the new leadership should be sufficiently equipped for it. Such responsibilities would call for a much higher level of general education.

We have referred earlier to the important position and power which industrial workers enjoy, in spite of their small number, due to their concentrations being near seats of power. Is it not imperative that they are educated sufficiently to understand the implications of economic development and the stresses and strains that are in store for the people in the process, to enable them to make a meaningful and conscious contribution to economic development? The explosion of expectations which political independence and talk of economic development give rise to, without counter-balancing educational effort

may lead to a very volatile and dangerous situation. It can be quite perilous for the whole philosophy of planning.

It has been noticed that while a number of agencies and organisations in the country have been engaged in various aspects of workers' education, there is hardly any effort to bring such agencies together for closer cooperation and exchange of experience. It is gratifying to note that the national organisation of adult education, namely, the Indian Adult Education Association has given some attention to this need. At the Conference of the Association held in Pondicherry in 1968, workers' education figured as one of the subjects for the consideration of the Conference. One of the conclusions at the Conference was to bring together leaders of the trade union movement and adult education movement of the country for constructive discussions and for identifying the areas of cooperation and closer working between the two movements.

These are all very welcome. But the Adult Education Association will have to play a still more active and positive role not only providing opportunities for exchange of experience and information in the field, but also by undertaking significant pilot projects in workers' education and making greater contribution to research and training in this field. Indeed the future of workers' education movement appears to depend to a great deal on the ability and vision of the Association in this field and the resources which are made available to it for the purpose.



## ADULT EDUCATION IN THE INDIAN ARMY

R. L. MULLICK

DURING THE last 100 years or so, education in the Indian Army has followed a well charted course. Army educational programmes have been governed by the professional requirements of the Army and the personal needs of the man behind the gun. From the strictly limited aim of making the adult recruit literate, it has grown to embrace activities like the educational training of boy trainees, potential officers and men of all categories. Standards, curricula and methods have changed in accordance with developments in the science and techniques of warfare. Army education has always been closely linked with the fighting efficiency of the soldier.

### *Genesis of Army Education*

Right through the 19th Century high British officers like Hislop, Sleeman and even Lord Roberts were not in favour of educating the Indian soldier. In 1820, Hislop wrote that the Indian "Sepoy" was kept in ignorance because "we are apprehensive of imparting any share of our own nature or learning to others, for fear of taking advantage of it, and applying it to our own destruction". However, a road for cautious advance was opened when schools were set up in some Indian regiments and the first batch of Indian soldiers were trained as Instructors in 1857. But not until after the first World War did any organised system of education in the Army emerge. It was during the war that the educational needs of the Citizen Army were recognized in England and education became an integral

part of the soldier's training. The war-time educational developments in Britain were not known in India till 1919. The Director of Training in India had remarked that "India as yet knows nothing of Army Education as we know it."

In the closing month of 1919, Lt General Lascelles came to India to organise education for British soldiers. Soon after, a general order issued by General Jacob in March 1920, stated: "The objects of educational training in both the British and Indian Armies are identical, i.e., firstly, the increase of military efficiency and, secondly, the preparation of the soldier to return to civil life as an efficient citizen." Three years later, a complete educational organisation had come into operation. In 1927, the Simon Commission paid a fair tribute to the Army for its pioneering work in the field of adult education.

### *Between the Wars*

The initial charter of army education was to make selected soldiers literate in Hindustani written in the Roman script, a bit of notation and regimental history. The period between 1920-1939 witnessed some expansion in the curriculum. In addition to Roman Urdu, English was taught to selected personnel. Marion Richardson script was adopted for universal use in writing English and Roman Urdu. Apart from Arithmetic and map reading, a bit of history and civics were also included. Direct method and teaching aids were introduced. Various grades or certificates of education were appointed and integrated with promotion, pay and prospects of deserving soldiers.

### *During World War II*

World War II transformed the Indian Army from an Imperial Contingent to an army of the Commonwealth and later an integral arm of the Allied Forces engaged in a global conflict. The unprecedented expansion, induction into the army of men from all strata of society, cultural development and background had a far-reaching impact on army education. Here was a citizen's army with varying standards; graduates, matriculates and illiterates. They had to be brought to a uniform standard, taught subjects they had never studied at school, given a working

knowledge in a common language and above all motivated to give of their best in the global struggle. Not only graded bits of knowledge had to be imparted but their attitudes had to be moulded and conditioned to the challenge of a new type of war.

The basic subjects taught remained unchanged but there was greater emphasis on the teaching of English and Mathematics. The highest certificate of Army Education—Army Special, was thoroughly revised and brought in line with the curriculum of matriculation examination current in the country.

The most revolutionary aspect of army education during World War II was the stress laid on welfare education. Civics and elementary instruction in rural uplift had always formed part of military educational programme. Under the direction of Brigadier F. L. Brayne, a former Indian Civil Service officer, who was a pioneer of rural reconstruction and the cooperative movement in the Punjab, an enthusiastic programme was launched. Official publications on rural uplift and allied subjects were produced like ammunition and supplies were rushed to operational areas. The aim was to give to the serving man an awareness of the problems of that rural India from which he hailed and to which he would return at the end of the war. These limited aims were further expanded and army education rapidly gravitated towards social education under the inspiring leadership of the Army Bureau of Current Affairs. The concept of social education as an adjunct to morale and the will to resist gained ground. New methods such as discussion, quiz and brains trust were brought into use for the first time. Mobile libraries and Information Rooms which were knowledge disseminating centres with regard to our own troops and the enemy became common sight in the army.

The third stage of army education during the last war was reached towards the end of hostilities. A programme of Release Period Education was introduced for those of thousands who were to be "demobbed". A network of Vocational Training Centres were strated all over the country—the aim was to give to the soldier some trade as he returned to "civvy" street. This link-up between education and earning capacity came close to accepting the concepts of Wardha Scheme of Basic Education, propounded by Mathma Gandhi.

A significant milestone in this adventure of learning was reached when a professional body of instructors, consisting of officers, Junior Commissioned Officers, Non-Commissioned Officers was created and the Indian Army Educational Corps was raised in 1947. The Corps now styled as the AEC has expanded considerably during the past two decades. In addition to normal activities, the Corps has taken under its wing teaching of foreign languages like Chinese and Tibetan, training army personnel in Library Science and Audio Visual Education and for the Bachelor's degree in Education. It now handles subjects like Nuclear Physics, Economics, Dynamics, Psychology and Vector Analysis. With the introduction of more sophisticated weapons, the complexion of army education would undergo further change.

### *Post-War Period*

The post-war period is marked by consolidation of essentials, broad experimentation in the field of curricula, methods and teaching aids. A greater bias towards the learning of science has been imparted. Static and mobile science laboratories have eased the task of the instructor. Significant advances have been made in the field of language teaching. Basic English which was introduced during the last war has been replaced by the Structural method. Roman Hindustani has practically disappeared. Hindi which is the national and official language has taken its place. The scope and content of all subjects at various levels have been considerably enlarged to keep up with the internal needs of the army as well as the standards of secondary education in the country.

Army Educational Corps Centre runs a full-fledged Training College as well as courses of short and long duration for Corps and regimental instructors. In addition, selected instructors are trained at Summer Institutes and in different courses organized by the National Council of Educational Research and Training. There is an increased emphasis on audio-visual aids. Apart from the good old chalk and blackboard, charts, posters, diagrams, sketches, maps, epidiascopes and models are used by instructors of all categories. Thus Army Education has benefited considerably with regard to both the input as well as the output.

The technical arms of the army well recognize the value of putting a round peg in a round hole. Thus trade classification based on job analysis and guided by intelligence and mechanical aptitude tests are in universal use. Here also the linking up of technical proficiency with educational standards and promotion prospects promotes a spirit of competition and furthers the cause of education.

### *A National Force*

Army education can look back with satisfaction to 112 years of existence during which it played a vital role in teaching the adult and turning him into a useful member of society. The Indian Army today constitutes perhaps the largest and the most effective adult education agency in the country. The main achievement of education in the army is the effective role it has played in the evolution and development of a national language. Roman Hindustani as the link language of communication was the worthy precursor of easy transition to Hindi. The impact of men in all parts of the sub-continent knowing one common language was immense and helped the growth of national feeling.

The educated army adult, imbued with discipline, loyalty, simple and direct thought, and capacity for sustained hard work became the pioneer of rural transformation. He has taken the lead in improved agriculture, small scale industries, co-operative farming, Small Savings Scheme, family planning and other nation-building programmes. He has launched out on his own and opened garages, workshops, taken up teaching, trade and mechanical work.

It would be fair to sum up by saying that the impact of army educated adult on the community as a whole has been immense and that he has proved to be a pillar of strength and stability and an instrument of progress and change. It is said that in the field of education, the future is more important than the present. The aims of education in the Army have more than direct and transitory military value. The Army provides training in citizenship to thousands of our soldiers who are the citizens of the Indian Republic.

## CONTINUING EDUCATION OF CIVIL SERVANTS

T. N. CHATURVEDI\*

*The Civil Service is a profession and I should like it to become and realise itself as a learned profession.*

—LORD W. BEVERIDGE

THE CONCEPT of the continuing education of civil servants has to take into account the changing nature of the public service as well as the environmental changes which are taking place at a fast pace. These environmental changes are having far reaching economic, social and scientific consequences and implications. Since the administrator has to cope with these changes, the scope, the content, the coverage and the methodology of the continuing education of civil servants will have to consider their impact and implications. The concept of continuing education is an effective antidote to the growing intellectual obsolescence as also the incipient cynicism which the growing years and experience of the 'many worlds' of the civil servants are prone to create.

When we talk of the civil servant, we mean all the streams of functional, technical and specialist as well as managerial and generalist cadres that comprise the public service. In federal set-up like ours, administrative horizons will also encompass the civil servants at regional or state levels. There has, therefore, obviously to be a comprehensive approach towards implementation of the concept of continuing education in civil servants. Priorities of course have to be laid. Time schedules have

\* The paper expresses personal views of the author.

to be devised. Selectivity and phasing in coverage are necessary so that there is neither waste nor diffusion of limited physical facilities and human resources. It seems wrong to assume that if we provide the facilities for continuing education to the senior administrators, by some sort of magical 'percolation effect', 'inspiration effect', 'demonstration effect' or 'diffusion effect', those placed functionally at lower levels will automatically receive the necessary impetus and scope for development. A comprehensive programme has to be consciously devised for different levels. The observations in this paper though by and large directed towards the development of senior administrators may also provide the conceptual framework for designing programmes for other categories of public servants.

When we talk of continuing education of civil servants, it is assumed that the initial selection is made with due care and that the education prior to entry into service as well as the induction training of the civil servants has been comprehensive in scope and sound in its nature. Such initial background provides the basic foundation for continuing education.

The need for training of public servants has received considerable attention in recent years all over the world and a variety of useful programmes are being organised. New institutions are being set up and the old ones are expanding their scope and refurbishing their image.<sup>1</sup> Even the First Five-Year Plan suggested that the then Indian Administrative Service Training School "should be developed as a kind of Staff College for the higher grades of administrative personnel serving both at the Centre and in the States."<sup>2</sup> The Fulton Committee in the United

<sup>1</sup> M. A. Miaz: *Training Programmes for Various Categories Civil Servants*—IIAS, Brussels, 1968. In the Indian context the papers and proceedings of a Conference sponsored by the Training Division, Ministry of Home Affairs, Govt. of India and held in February, 1969 at the IIPA, New Delhi (Published by the IIPA, June 1969, New Delhi) will be of interest. Another all India Conference was held at the National Academy of Administration, Mussoorie from 16th to 18th June, 1969. Reference also may be made to a paper by the author contributed to the Conference on "Training of Trainers—Concept and Organisational Problems". Papers and proceedings of the Conference are shortly to be published by the N.A.A., Mussoorie.

<sup>2</sup> Govt. of India, Planning Commission, *First Five-Year Plan*, p. 122.

Kingdom laid great stress on the significance of training.<sup>3</sup>

The Administrative Reforms Commission in its Reports on Personnel, Machinery of Planning, State Level Administration, and Public Sector Undertakings has devoted a good deal of space to this problem. Even the phrase "continuing education" occasionally occurs in some of these reports. But the concept of continuing education is much more than institutional or on the job training. It is a much broader and much more sophisticated concept. While comprehending formal training programmes for public servants, it transcends them and becomes an essential ingredient of the very value-system, of approach and attitudes of public servants. "The civil servant must continuously and boldly adjust his outlook and his methods to the new needs of new times."<sup>4</sup>

It might be worthwhile to begin by making note of the parameters of administrative functioning. All administrative action has to be in conformity with the provisions of the Constitution and, therefore, the civil servant has to keep himself reminding that he has to function within the framework of the constitutional law, and has to attune himself for the achievement of the aims and objectives enshrined in the Constitution. In the second place the parliamentary and the federal form of Government has implications and administrative complexities for civil servants which have also to be borne in mind. This impinges on the pattern of governmental functioning as well as problems of administrative coordination in planning.<sup>5</sup> In the third place, the civil servant has to conform to the basic policies and programmes of the Government in power and, while carrying out such policies and programmes, he has to keep the perspective of public interest before him, especially as the pressure groups, characterised by Dr. Finer as the 'Anonymous Empire' continually tend to press upon the democratic processes. It is also becoming evident that in order to function effectively, the civil

<sup>3</sup> "Civil Service"—Report of the Committee 1966-68, Vol. I HMSCO. p. 35-40.

<sup>4</sup> Report of the Committee on the Training of Civil Servants in U.K. (Popularly known as the Report of the Asheton Committee) HMSO.

<sup>5</sup> The Report of the A.R.C. Study Team on Centre-State Relationship, Vol I, has thrown interesting light on the problem of the civil service in a federal set-up.



and ideals in a sustained manner is at a discount. The civil servants' world tends to become the 'superficial society'.<sup>7</sup> The important implications of the 'information explosion' for policy management, programme implementation as well as social relationship are not adequately understood.

In a developing society like ours the civil servants have to be the agents of modernization as well as of social stability. When the broader consciousness is lacking among the senior civil servants who have to act as the pace-setters, the flowering of the potential at lower levels is also inhibited. There is need for continuing effort to combat resistance to change as warranted by the circumstances. This is particularly significant because quite often the mere rhetoric or the slogan for the adoption of social outlook take the place of genuine innovative attitudes and social commitment in administration.

In India the civil servant has also to be the instrument of national unity as the problems of national integration are becoming more and more acute. There is the problem of integrating classes of people and sections of society so as to generate a feeling of broader loyalty to the nation. The problem of national cohesion gets accentuated when the process of development does not provide adequate and rapid possibilities of economic and social emancipation. The continuing education of the civil servants will have to take care as to what are the points of tension and irritants and as to what are the ways and means which can smoothen and dissolve them.

Another significant change that has taken place in the democratic context of administration is the problem of human relations in administration. The civil servant is the symbol of power and the way authority is wielded by him goes a long way towards creating its public image for social good. Mere mechanical efficiency may not suffice. Amenability to persuasion, intellectual resilience and responsiveness to popular needs and reactions so as to accept something which may not on the face of it be either pleasant or palatable, are traits that a civil servant has to develop without either sacrificing public interest or compromising with his conscience. Rigidity of approach and

<sup>7</sup> K. M. Panikkar: "The civil Service in History", *Shastri Memorial Lectures*, Madras University, 1954-55.

- ture, as in agriculture and in social services; and
- (8) strengthening the cooperative sector of the economy through assistance in managerial and technical personnel and establishment of cooperative, financial, marketing and other institutions.<sup>9</sup>

Though this statement of administrative tasks is by no means exhaustive, they are as true today as they were when laid down by the planners for the Second Plan period. As has been stated earlier, it is on the basis of a sound educational system and scientific training programmes initially that the concept of continuing education for public servants can find meaningful expression. Each of the tasks enumerated above constitutes a separate theme by itself but they have to be viewed as interdependent elements in the execution of the plans as well as in administration. The consciousness as regards the significance of continuing education has to permeate at all levels of public service especially at higher echelons as it is they who set the example, make or mar the morale of the staff and mould the administrative pattern.

An important function of the continuing education of the civil servant is to project the proper image of the civil service and to consistently try to remove the climate of misunderstanding in which it functions. The penumbra of disapprobation that seems to encircle the civil servant is more often than not based on the prejudices of the market place. Sometimes, there may be psychological hangover of the past and the historic memories of authoritarian tradition or of the prevailing notion of the civil service being a closed and secure group with intellectual arrogance and exclusiveness, which is both irresponsible and irresponsible to the urges of the people. The mystique of the civil service operating as some sort of 'secretive society' in a democratic context is no longer tenable. There has to be much more open functioning and communicativeness. The need is to build continually and through sustained endeavour rapport with the people if the civil servant has to play his role effectively and mobilise the people for purposes of development and

<sup>9</sup> Govt. of India, Planning Commission: *Second Five-Year Plan, 1956*, p. 127.

even inspire confidence in them for effective accomplishment of the more conventional tasks of administration.

The concept of continuing education is not confined to the formal institutionalised training, though it is of utmost significance. The objectives as well as the contents of training along with training methods and techniques merit continuing attention. There is thus the need for renewal of one's intellectual resources at various stages of one's career. As an administrator with perception writes: "What a bureaucrat constantly needs is a pause for reflection, a pause during which he can escape from the various pressures that the organisation exerts upon him from day to day and gain a heightened awareness of the wider goals that the organisation of which he forms a part is striving to achieve, and view them with greater clarity through the tangled brushwood of regulations and procedural formalities which loom so large immediately before him."<sup>10</sup> For continuing education to be fruitful, there will have to be scope for self-improvement and development besides institutional facilities and arrangements.

This is possible in a variety of ways. The Government itself has to have not only the consciousness of the need for continuing education and commitment as well but specific programmes to provide facilities and opportunities. Even the scientific policy of planned rotation and placement becomes a source of continuing education by providing scope for fresh experience of men, affairs and situations. But the basic responsibility will have always to be that of the civil servant. Continuing education is more a matter of attitude and approach than just of organisational arrangements, though their importance can also not be underestimated. As the Administrative Reforms Commission in its Report on Personnel Administration observed: "At the entry level to senior management, what is needed is not formal training but opportunities for self-study with a measure of guidance, exposure to discussions at a high professional level, and a deep study of a few chosen policy problems in the broad area of work."<sup>11</sup>

There is the need to provide the civil servants sabbatical leave

<sup>10</sup> R. P. Khosla: "Bureaucrats—The loss of Vision", *Indian Journal of Public Administration*, Vol. XI, No. 1, January-March, 1965.

<sup>11</sup> ARC Report on Personnel Administration, April, 1969 p. 74.

and to liberalise study leave provisions. There is also the need to organise seminars, conferences, workshops and study groups to discuss policy issues as well as managerial problems. Further, refresher courses and orientation courses, either of a generalised type or dealing with a functional field, especially for the middle level public servants who have the potential to move to higher levels in years to come need to be organised. There should be climate for free and frank exchange of opinion and experience. The Government should think of providing facilities in the form of inexpensive and convenient library service to the public servants. It is also necessary that the Government gives adequate place to public servants in committees, commissions and delegations and conferences abroad. This is an important way of continuing education of the public servants. In the selection there will have to be an effort to identify those with proper attitudes and the potential for development. Nothing undermines the value of the system more than bias and favouritism in these matters. Short attachments to Universities in this country and abroad for discussion of certain policy areas and cultivation of conceptual skills will be very useful.

Setting up of an institute of continuing education in the nature of the Civil Services Staff College where the public servants could spend some time with a view to refresh their background or pursue a new field of interest seems to be an immediate need. As suggested in the First Plan itself, the National Academy of Administration ought to be developed as a centre of higher administrative studies and research, besides being an institution organising foundational course for probationers belonging to all higher services, arranging professional courses for Indian Administrative Service probationers and holding refresher courses for middle level and even senior officers. There ought to be continuing collaborative arrangements with universities, professional institutions like Administrative Staff College of India, Hyderabad, Institutes of Management, Calcutta and Ahmedabad, Institute of Manpower Research, New Delhi, Indian Institute of Public Administration, New Delhi and other institutes of higher learning and research. There may be need to institute a system of award of fellowships to public servants for study in depth of some aspects of public policy or administration. These should be prestigious and not used to accom-

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moderate the 'sparable' or the 'laggard' according to administrative exigencies. Facilities should also be provided to send public servants for study, research and for observation trips abroad. The programme ought to be designed imaginatively taking into account the capacity of the person selected and the position that he is expected to occupy.

The actual achievement in the field of continuing education, or what is more popularly known as inservice training of civil servants, has been meager, but may be briefly made note of. The Training Division of the Ministry of Home Affairs has begun doing a commendable job in spreading the consciousness of the need for development and training of civil servants. It has initiated a series of *Executive Development Programmes* at the Indian Institute of Public Administration, New Delhi. It sponsored a Conference on Training at the IIPA in February, 1969. Papers and Proceedings of the Conference have been published. A well produced quarterly journal is being published by this Division primarily to serve as an organ of continuing education of civil servants. It has a wide-ranging scheme for the publication of training monographs. Some of those already published include Five-Year Plans and Training, Administrative Reforms Commission on Training, Management and Training for Trainers etc. It has also brought out an informative brochure on "Development of Senior Administrators in India".

Inservice training of civil servants of middle and higher levels have been organised in collaboration with several other institutions also. These include the Administrative Staff College of India, Hyderabad, the National Institute of Community Development, Hyderabad, the Defence Staff Colleges at Wellington and New Delhi, Institute of Management, Ahmedabad and the National Academy of Administration. A large number of senior officers have received training in foreign countries, particularly U.S.A., Canada and U.K. under the external aid programmes of these countries and some foundations.

No amount of exhortation to or denigration of civil servants can either act as the substitute for or stimulant to dynamism in administration. Similarly, the diaphanous cloak of jargon-ridden lore of modernity, however alluring, is not the synonym for a self-sustaining and scientific programme of administrative improvements. The remedy is better training programmes, and

facilities for continuing education at all levels in public service combined with proper career planning and imaginative personnel management. This will enable a civil servant to be not only functionally competent and socially committed person who operates not as an 'outsider' in a hostile environment but as a worthy and useful member of society, as one who is conscious of the dynamics of change and has a vision of social goals and larger purposes along with striving for individual self-fulfilment. The challenge was well put by the late President Kennedy in his first State of the Union Message: "Let the public service be a proud and lively career and let every man and woman who works in any area of our Government, in any branch, at any level, be able to say with pride and honour: I served the Government in that hour of the nation's need." The concept of continuing education for civil servants may provide the response. As has been said, in simple days good administration was desirable, today it is imperative. A good Government is the prime need to broaden, deepen and even stabilise self-government and the democratic system itself. No Government can rise above the level of its civil servants.



## TRAINED MANPOWER AND MANAGEMENT CADRES FOR COOPERATIVES IN INDIA

G. S. SHEKHAWAT

OF ALL the resources needed for the development of cooperatives, perhaps the most vital is competent management. Accepting the task of promoting a sound cooperative movement in the country, the Committee on Cooperative Administration (1953) observed that "no factor has such great influence as the diffusion among all associated with it of knowledge of the principles and practice of cooperation". Again, speaking of the success of the integrated scheme of rural credit put forward by it, the Committee of Direction of All-India Rural Credit Survey (1954) remarked that on few things would its success depend so much as on "finding the right men and giving them the right training".

Programmes for cooperative education and training have been conducted in the country for over three decades and the Government continues, by and large, to shoulder this responsibility, both financially and organisationally. Notwithstanding this, the cooperatives have continued to be basically weak. It is the emergence within the movement in post-independence years of social and political leadership which has barred the way for the development of professional management. Although the question of recruitment, caderisation and training of cooperative personnel is the theme of frequent discussions at official and non-official levels, the schemes formulated and implemented so far in this behalf have failed to make the desired impact.

*Existing Training Facilities*

The following is a brief account of the facilities available in India to impart training to cooperative personnel and member-education, along with an evaluation of the entire scheme.

At present the Vaikunth Mehta National Institute for Cooperative Management at Poona imparts training to managerial personnel of industrial and wholesale consumer cooperatives, in addition to conducting a senior officers' course. As well, 13 cooperative training colleges conduct training courses for intermediate officers and 68 training centres for junior officers. With the merger of the National Cooperative College and Research Institute and the Central Institute of Management for Consumers' Business into the V. M. National Institute for Cooperative Management in May 1967, the Institute is now conducting a Course in Business Management of one academic year's duration for personnel in managerial responsibilities in cooperatives such as sugar factories, ginning and pressing units, rice mills etc. This course covers, among others the principles and practice of business management, personnel management and managerial economics. The National Institute continues to conduct a 16 weeks' orientation course, called the Senior Officers' Course for the officers working in State Cooperative Departments at the district level and above, as well as for institutional personnel in charge of direction and control, and another eight weeks' course for the executive officers and/or managers of the wholesale cooperative stores. The Cooperative Training Colleges which are spread all over the country provide basic training in cooperative theory and practice to the intermediate category of personnel of the cooperative departments and institutions. Each college has a capacity of accommodating 50 to 75 officers per session and the duration of the course is 36 weeks. In addition to these general courses, the National Institute at Poona and some of the intermediate level centres offer specialised short courses in cooperative processing, budgeting, cooperative marketing, land mortgage banking, industrial co-operation, cooperative banking and cooperative audit. The junior training centres conduct a "junior basic course" of 30 weeks' duration for the junior category of personnel already employed or to be employed in cooperative departments and institutions. Besides,

a nationwide programme of member-education is being implemented by the State and District Cooperative Unions through the agency of some 600 peripatetic educational instructors. These instructors are mainly concerned with the education of managing committee members, office-bearers, including honorary or partly paid secretaries/managers and existing or prospective members of primary cooperatives. Classes for three days in the shape of study circles are conducted to educate the existing and potential members of the primaries in rural areas and special classes for managing committee members are held for a period of five days. Classes for secretaries or managers of a group of societies are organised for a period of twenty-eight days.

### *Progress and Utilisation of Training Facilities*

There is in the country an unsatisfactory position of trained cooperative personnel both in terms of absolute numbers and estimated deficiency of institutional officers who are still to be trained under each of the major categories of personnel. The State of Rajasthan, whose position in this respect was intensively surveyed by the author, reveals more or less similar trends. The percentage of untrained employees of the State Cooperative Department ranges between 50.3 for senior officers and 83.4 for junior personnel. The position regarding job utilisation of trained personnel is also far from satisfactory. For example our enquiries made in this regard from the State Department of Cooperation reveal that the percentage of trained employees in the sphere of cooperative banking is not only as low as 3.7 but the wastage of very limited trained resources is quite high.

The above account brings out several fundamental drawbacks from which the training programmes of cooperative personnel in India suffer. In the first place, the cooperative institutions have, by and large, taken very little advantage of the training courses being conducted at different centres. This has happened either because the courses are not tailored to meet their specific needs and/or they are not in a position to meet the expenses of training of their nominees. Secondly, State officials dominate most of the training courses. The situation is somewhat different in the case of "junior basic course". This is because of the financial involvement of the

State Governments in this course. For this reason, some compulsion is applied in drafting non-official participants for it. Thirdly, cooperative training courses confine themselves to the study of various administrative aspects of the Movement such as laws and procedures for registration, liquidation and revitalisation of a cooperative, fixation of credit limits, filling in applications for loans etc. They do not concentrate on managerial concepts like cost-benefit analysis, feasibility studies, location of markets, the size of business, shop lay-out and window display, inventory control and salesmanship. Fourthly, the organisers of the programme have failed to build up an independent cadre of qualified and experienced trainers. Although the percentage of direct recruits among the teachers has gone up from 12 in 1962 to 32 in 1967, the ratio of deputationists has further shot up from 47 to 56 per cent during the same period. Thus, the faculty of trainers continues to be dominated by departmental officials whose tenure of service with the training centres is temporary. These deputationists, who are free to go back to their parent departments, hardly align themselves or identify their interests with the centres to which they are attached for a limited period of time. Fifthly, the fact that the number of officers trained at several intermediate level and junior level centres has declined to a substantial degree since July 1962 poses a complex problem of their redundancy in the face of an acute dearth of trained personnel, coupled with an under-utilisation of the country's scanty training resources. Finally, the old and experienced departmental and institutional officials who join the basic course conducted at intermediate level centres hardly stand to gain from the six-week field placement programme which has nothing new to offer these trainees.

It is not clear how far the knowledge of bookkeeping and accounts and banking imparted to trainees at the intermediate and junior level centres is gainfully utilised by the departmental officials. Nor does one really know how far these training courses improve the competence and efficiency of the trainees. No cost-benefit analysis of the scheme as a whole or post-training follow-up programme requiring the trainees or their controlling officers to express their views on the suitability and utility of the course for their job seems to have been conducted.

There are "serious gaps" in the existing set-up for training

and development of the cooperative personnel in the country. It is necessary to provide for orientation and training not only for the existing departmental and institutional officers running into several lakhs but also for thousands of new officers who are expected to join the cooperatives every year. As against this, the combined capacity of existing training institutions in India is around 7,000 per annum. In order to fill the present void in training facilities, we need to evolve a purposive and big management programme. In our view, every cooperatively developed district in the country should have a school to train the managers/secretaries of primary cooperatives. But, in the case of intermediate and senior level managerial personnel, the all-India and State level functional federations should be entrusted with the training of their personnel and these training institutions may be located at each State capital. State Governments may make arrangements to train their own officials. At the national level there should be an autonomous and highly expert apex body whose main task would be to coordinate and guide the training programmes in the entire country as well as to conduct research in different fields of cooperation. It should plan the syllabus and training programmes including correspondence courses in the light of the changing requirements of the entire cooperative sector in the country.

### *Management Cadres For Cooperatives*

The need to develop the cooperative movement as a self-propelled and self-regulatory movement can never be over-emphasised. As a first step in this direction, the importance of the movement building up its own management cadres with the assistance of the State has been repeatedly stressed.

Training and cadres go together. Training will certainly go to waste if the participants do not belong to well recruited cadres. The same is equally true of well formed cadres which may not be properly trained. The Committee on Cooperative Administration (1953), which was asked to study the question of cadres rightly expresses the view that "for cooperative institutions to borrow the services of departmental staff as a regular arrangement is not healthy and detracts from their autonomous character". This Committee, however, observes that

in the formative stages, the societies may take government officers on deputation but subject to the condition that this arrangement should be temporary only and that in due course, the society should have its own employees or persons from common cadres of cooperative federal institutions.

The above recommendations of the Committee have by and large been flouted in almost all the States where even today a large number of coopeatives are manned by government officials. They have been taken on deputation by the cooperative institutions by force of circumstances. It is true to remark that the biggest beneficiary of the cooperative movement's rapid expansion in recent years, next only to a certain class of non-official leaders, is this bureaucracy of departmental officers. This big opportunity has provided additional and lucrative benefits to these deputationists on the one hand, and opened fresh and new outlets for the promotion of their juniors on the other. Keeping in view the growing tendency of the government officials to secure deputations with the cooperatives, the question of forming cadres cannot be postponed much longer without being detrimental to the efficiency of the cooperative movement. A pragmatic step would be for the cooperative to absorb such government deputationists as may be found efficient as well as temperamentally in tune with the non-official character of the movement. Such an arrangement would help the cooperatives in building up their cadres and, at the same time will give a sense of belonging to officials thus absorbed in the institutional cadres. An arrangement of this type is, however, unthinkable unless adequate financial assistance is made available by the Government to the cooperatives in the initial stages of their development so that they may be able to offer attractive terms of service to competent staff. There is a strong body of opinion in favour of having separate cadres for cooperative institutions particularly for the "key personnel" of some apex and district level copera-tives and primary marketing societies and primary land mortgage banks. But only a few States such as, Mysore, West Bengal and Rajasthan have moved in this direction by appointing committees to go into this question. In our opinion, the All-India and State federal cooperative organisations can help a great deal in the matter of providing their affiliated societies with the managerial and other personnel.

It goes without saying that in the present situation in many States, where a large number of cooperatives have requisitioned the services of departmental officers, the creation of a cadre will mean a significant step towards de-officialization of the movement. At the same time we must admit that many practical difficulties will have to be encountered in an experiment of this kind. In view of the large number of cooperatives that may have to be served by a particular cadre, the uneven size and scanty business of the institutions and the uncertainty of the management boards of such societies being attracted to the idea of a cadre, it may be premature to think of "management cadres" for different types of cooperative institutions in many States, particularly at the present stage of development of the movement. Cases have come to light where these difficulties have held up the progress of such schemes. Despite these difficulties, the Cooperative Departments in the States may, as a first step, prescribe the minimum qualifications that should be satisfied by the staff of the cooperative institutions and these and other service conditions may be incorporated in the bye-laws of societies. This should ensure that cooperatives are manned by qualified persons, besides providing some security and permanence of service to the employees. A few States have already done this as for instance, the Rajasthan Cooperative Department.

We have examined the twin problem of training and recruitment of cooperative personnel in India. All that has so far been achieved in this field is just a mere scratching of the surface. The task that remains to be done is, indeed, stupendous. Considering its magnitude and urgency, it is very essential that these functional federations and other apex bodies are actively involved in evolving and implementing an integrated and workable plan by which adequately qualified and trained staff is made available to their affiliated cooperatives. And unless the public spirited cooperators of India redouble their efforts, this problem will continue to defy an effective and lasting solution.

## AGRICULTURAL PLANNING AND FARMERS' EDUCATION\*

V. M. DANDEKAR

IN THE Draft Outline of the Fourth Plan the New Strategy of agricultural development is stated as follows :

Agricultural development has suffered on account of incomplete planning, particularly at the local levels. The central fact to be kept in view is that agriculture lies, almost entirely, in the private, unorganised sector. Agricultural production is, in consequence, primarily the result of individual planning or decisions taken and effort put in by . . . farmers . . . who control the actual production process. (p. 181)

Admittedly this is a crucial fact. Agricultural production rests in the hands of millions of farmers. Therefore, without their full acceptance of our plans, the planning would be reduced to a fruitless exercise of our proposing and the farmers' disposing. How do we then secure their acceptance? One of the means suggested is what is called complete planning particularly at the local level. Let me quote :

In the Fourth Plan, an attempt was made in May, 1965, to indicate production goals, programme targets and outlays to each State. The intention was that each State would break them up into district programmes and targets and the latter

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would further break them up into block programmes and targets. It was also proposed that an agricultural planning cell should be set up at each State headquarters with wholetime officers of the various departments concerned to work out clearcut programmes and give technical guidance for the further break-up to block level. . . . When the overall plans of States for the Fourth Plan period are formulated, within the framework which they provide, steps should be taken to draw up district and block plans for agriculture and other sectors. These will serve as the basis for intensifying production effort at the village level. (*loc. cit.*, pp. 181-182).

Let us get this idea clear. The whole-time officers sitting in the Ministry and in the Planning Commission would indicate production goals, programme targets and outlays to each State; the whole-time officers sitting at the State headquarters and in the proposed agricultural planning cells in the States, would break them into district programmes and targets, and would give technical guidance for their further break-up into block programmes and targets; the latter in turn would serve as the basis for intensifying production effort at the village level. Once this was done, the national targets would be accepted as their own, by millions of farmers with whom rest the actual production decisions and the targets would thus acquire real meaning, validity and sanction; finally a joint commitment would emerge in which the farmers, their institutions and government in the States and at the Centre would play their respective roles. Amen!

One may want to dismiss these phrases as part of that hocus-pocus which somehow seems to be so necessary to make a five-year plan stand together. I would be happy if that was all. But, I am afraid, it is worse than that. I think these expectations and hopes are genuine and sincere. Thus viewed, they appear to me to be characteristic expressions of our long-standing attitudes towards farmers and rural people generally and of our assessment of their intelligence. We think they are children. It is high time we realize that they are adults. If we do not, the danger is that the farmers may begin to treat us like children.

In order to secure greater participation of the farmers in our plans, we have tried yet another, and it seems to me, a more sensible approach, namely, the establishment of panchayat-raj in-

stitutions at the district and the block level. In fact, in the matter of plan implementation, especially at the local levels, this is the single, most important thing which we have tried to-date. Nevertheless, I must ask: Does the establishment of panchayat-raj institutions at the district and block levels alter the relations between the plan and the farmers? I am afraid, it does not, and I see no reason why it should.

The panchayat-raj institutions are local governments at the district and block levels. That is how they are conceived and that is how they are constituted. Their purpose is to bring the popular government closer to the people. In the field of development, they secure association of the popular representatives with the administrative agencies in charge of the plan-implementation. This is obviously necessary and desirable. However, this in itself does not alter the central fact that while the plans are prepared by government, the production decisions rest with the individual farmers. Even if the panchayat-raj institutions prepared their own plans for the districts and the blocks, that would not alter the basic situation because the plans would still be prepared by certain organs of government while the production decisions would continue to be with the individual farmers. As I said, panchayat-raj institutions are popular governments at the local levels. But we must clearly reckon that these local governments are no more and no less popular than the governments in the states and at the Centre. Therefore, the agricultural plan does not acquire any real meaning, and the targets set out in it do not acquire any greater validity and sanction just because the district and block-level programmes are implemented by panchayat-raj institutions or even if certain aspects of the local programmes were worked out by these bodies. This has been the experience over the last five years. It could not have been otherwise.

How do we then secure the participation of the farmers in our plans of agricultural development? Before we may answer this question, let us check what is the initial difficulty. Why is it that our plans for agricultural development are not plans in the true sense of the term? Why is it that the targets set out therein lack real meaning, validity and sanction? I shall begin with a few preliminary propositions.

A plan is a plan in the true sense of the term when it is

essentially a plan of action on the part of one who makes the plan. In the present context, if a government has prepared the plan, it might be a plan of action by government and other public authorities. The reason why our plan for agricultural development is not a plan in the true sense of the term is that it is not essentially a plan for state action. It is much more or much less than that. In fact, it covers many fields and areas over which the government has little authority to make the decisions or initiate action. Consequently, many targets set out in the plan lack real meaning, validity and sanction.

Nevertheless, we have been planning in terms of these targets, because our plans include not only plans for government action but also our expectations and hope as to how the millions of farmers would respond to these actions. I think it is essential to make a distinction between the two, and distinguish planning from speculative thinking about the future, and plan targets from statistical projections or economic forecasts.

Let me therefore suggest that our plans for agricultural development should be confined to those fields and those items over which the government has authority to make decisions and initiate action and that our plan targets should be in terms of state action. There are many matters on which the government and other public authorities can make decisions and which affect agricultural production. For instance, through construction of irrigation works, government can bring more land under assured irrigation. Through increased domestic production or imports, government can make larger quantities of chemical fertilizers available to the farmers. Through fundamental research in agricultural sciences, the government can breed new high-yielding varieties and develop more efficient cultural practices. Government can spread this new knowledge among farmers either through formal education or through extension services. Government can make production credit available to the farmers, and with appropriate price and distribution policies, government can affect the relative profitability of different crops to the farmer. Agricultural planning, in the real sense of the term, should be confined to these and such other areas in which the state has a clear authority to make decisions and initiate action.

The state has no such authority in the field of agricultural production because, admittedly, the ultimate decisions here rest

with the farmer. He decides how much irrigation water to use, how much fertilizer to buy, which crops to grow and which cultural practices to follow. He must be willing to receive and adopt new knowledge, and he must be careful to use production credit for production purposes. There are innumerable such decisions which rest with millions of farmers and which affect agricultural production.

There can, therefore, be no plan-targets in these fields and no schemes and programmes to achieve them. Nevertheless, this is precisely the content of our agricultural production programmes in the districts and the blocks. We witness the district and block agricultural officers and the extension workers under them running around with targets of agricultural production, crop by crop, targets of areas to be sown under different crops, targets of areas to be sown with improved seed, targets of areas to be brought under new minor irrigation, targets of green manuring, and targets of compost pits to be dug. In all these cases, the officers and the extension workers know full well that what they can do in the matter of achieving these targets is extremely limited and that the final decisions lie with the farmers. But they receive orders from above in terms of these targets, and they must report the progress in terms of these targets. In consequence, a whole make-believe world is created in which targets are determined and progress is reported in terms of items over which the parties concerned have no authority or control whatever. No one believes in these figures yet everyone must engage himself in so much paperwork which is worse than wasteful—for it is intellectually corrupting. This must stop.

Let us then ask : What is it that the state can do in respect of all such items in which the ultimate decisions lie with the farmers ? As I see it, there are three functions which the state can perform in this sphere. They are : (1) to educate and to improve the farmer as a farmer : (2) to reorganize the production apparatus in agriculture so as to enable the farmer to take better care of his land and water resources; and (3) to create appropriate institutions in order to improve the decision-making in agriculture. These are the three functions which the state can perform in this sphere and these should constitute the essential elements of the district and the block-level programmes for agricultural development. The first is a task of education.

The second is a task of much detailed work on the ground. The third is a political task. We have neglected all the three because of a mistaken belief that we could achieve the production targets directly without bothering to improve the man, to improve the land and to improve the institutions governing the relation between man and land.

As I said, the first is the task of education—of adult education to adult farmers. Indeed, this is the legitimate function of agricultural extension. But our extension service has not been oriented to dissemination of knowledge. Instead, it has been geared to the administration of certain schemes and programmes which, we expect, will achieve the production targets directly. In consequence, the extension worker today need know little about agricultural technology and farm economics; what he must know are the details of official schemes and the rules and procedures of granting loan and subsidy assistance under them. This is what he extends to the farmer. This has created wrong motivation among farmers and wrong orientation among the extension workers.

There is a new variety of extension men we are now training in the universities. They need know even less of agricultural technology and farm economics. They are masters of extension as such. Hence their expertise is mainly in sociology, psychology, social psychology, educational psychology, group dynamics, leadership structures, motivational patterns and several other luxuries. With so much sophisticated extension education, I am afraid, they will have little to extend except themselves.

Let us for a moment ask ourselves, what is the fundamental task before us? A major plank of the *New Strategy* is greater application of the latest advances in agricultural sciences. How do we achieve this? The programme administration seems to have a pretty simple notion about it. Apparently, a major scientific break-through has occurred and the advances achieved thereby are available in neat, ready-to-serve package. All that is needed now is smart salesmanship backed by credit. This is essentially a foreign concept propagated by foreigners and accepted by administrators who are equally foreign to their people. It is founded on the presumption that production targets can be achieved without bothering to improve the man, without educating the farmer as a farmer, and without his intelligent

participation in the process. This is wrong. What we have before us is a task in education, not in programme administration or in sales promotion. It is my conviction that this is a fundamental task and it must be approached in a fundamental manner.

To be sure, the importance of education to farmers is now recognized. In fact, in the Draft Outline, there is a paragraph devoted to it. It is observed that "it is inherent in the process of transformation of traditional agriculture into modern agriculture that the primary producer—the farmer—should be enabled to understand and adjust himself to new technology". With this objective in view, it is proposed to provide special facilities for farmers' education. However, I am not sure that much thought has been given to the content of this education. It is obvious that this education must focus on explaining to the farmer, the essential difference between traditional and modern agriculture. Let us see what it is.

As I view it, the essential difference between traditional and modern agriculture is the difference between certain basic attitudes to life. We may conveniently classify them into three: (a) difference between traditional and modern attitudes towards Nature and man's place in it; (b) difference between traditional knowledge and modern science; and (c) difference between traditional and modern attitudes to certain economic aspects of human life and endeavour. It is essential that the farmers understand these differences. Let me consider them one by one.

The traditional attitude towards Nature is one of awe, a sub-conscious fear that to disturb Nature would ultimately bring disaster, and hence a conviction that man must make his living by working with Nature. The attitude arises because of lack of knowledge regarding the working of Nature. It is one of the functions of education to explain the working of Nature and to indicate the possibilities of modifying and harnessing it in the interest of man. In the contest of adult education to farmers, the simplest way to do this is to explain to the farmer the working of several natural phenomena, especially biological phenomena, which affect his everyday life—acts of plant and animal life, difference between health and disease, and the basis of the universal struggle for existence and survival that goes on mercilessly in the kingdom of Nature. It is thus that the farmer will realize that this is a struggle which man

must win if he has to survive, and know that modern science has placed in his hand the necessary tools.

The second aspect requiring education is the difference between traditional knowledge and modern science. Traditional knowledge is authoritarian in the sense that it is handed down from one generation to the next by the authority of tradition. On the other hand, modern science is experimental. Every bit of it is supposed to be verifiable by experiment or observation, and it is the privilege of every man to put it to such a test and to reject it if not verified and to publicize his findings in a manner that they in turn may be verified. This difference between traditional knowledge and science is likely to be overlooked by official extension agencies, because within the official hierarchy, knowledge and all that passes under that name, moves from the Secretary to the Deputy Secretary or from the Director to the Deputy Director, until to the last functionary at the village level, all along fully protected and secured with the sanction of authority. As a consequence, when his turn comes, the last extension man at the village level himself tries to pass on to the farmer, the little piece of knowledge or information, in an equally authoritarian manner.

It is often believed that this is how it should be. For instance, it is said that if the farmer knew the experimental basis of the agronomic recommendations and knew the wide variability to which the results were liable, it would make it even more difficult to secure his acceptance of the new technology. It is therefore suggested that the new technology to be recommended should be presented to him in the simplest and in the most categorical manner. This is plainly wrong. It does not work either. The farmer soon discovers the large variation to which the results of the recommended practices are liable, and the extension man has no more than mere apologies to offer. It is not only wise but also essential that the farmer is informed fully about the experimental nature of all agronomic recommendations.

The third aspect requiring education is the difference between the traditional and the modern attitudes to certain aspects of human life and endeavour. In contrast to traditional attitude in this respect, the modern attitude seeks to distinguish the behaviour of man as a consumer and his behaviour as a producer, and advocates that the latter behaviour should be governed

primarily by economic considerations. In the context of a farmer, this means that the farmer should be able to make a distinction between his household and his farm, between his mother and his cow, and should be able to look at the farming as a business requiring decisions on economic considerations. I have in mind decisions in relation to new inputs and new technology as also in relation to alternative investment choices. The extension worker today has neither the basic knowledge of the issues involved nor any relevant data to base his extension advice on. The farmer has certainly some notion of the governing considerations. However, a systematic formulation and conscious realization of the same on his part are needed.

These are then three aspects which require education in order to prepare the farmer for a transition from traditional agriculture to modern agriculture. It is necessary to establish appropriate institutions which will impart this education to adult farmers in an informal manner. It is obvious that this is not a function which can be trusted to programme administration. I do not therefore favour the proposal, made in the Draft Outline, to 'locate the farmers' education centres at the Gram Sevak Training Centres. The Gram Sevak Training Centres are too much programme-oriented. They are also too few in number, just 100 in the whole country. There will have to be many more farmers' education centres, ideally at least one for each block. I think that an agricultural high school, which has a reasonably good farm attached to it, offers the most suitable base to locate a farmers' education centre.

There are several reasons for this choice. In the first instance, it will place these centres firmly within the educational environment and at the same time sufficiently close to the ground. Secondly, because many of the students in the high school will be sons of farmers from the surrounding area, it will provide culturally and emotionally a most satisfying ground for the adult farmers to meet. Thirdly, the location of a centre at a high school and consequent visits of groups of farmers to the place will unavoidably affect the formal teaching in the high school and will orientate it towards agricultural problems of the local area. Fourthly, I envisage that the teaching staff giving formal courses in the high school and giving informal instruction in the farmers' education centre form a common



think a number of farmers in the area will show interest and will actively participate. But I shall be satisfied even if only a few hundred farmers in each area join this movement, because later they will constitute the most natural and the most effective media of communicating the new attitudes and the new technology to the other farmers in the area.

Let us be quite clear on one point: If we are looking for a technological transformation in agriculture, it will be brought about not by the efforts of a programme administration, nor by the activities of a politician, but by assiduous and scientific attention to their farms by a few professional farmers in each local area. All that the government, both in its administrative and in its political wings, at the centre as well as at the local level, can do in this respect is to create conditions to promote such attitudes and scientific interest among farmers. I believe, the programme of adult education to farmers along lines I have indicated, will initiate the process.

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pool so that, as far as possible, all members of the teaching staff participate both in the formal teaching in the high school and the informal instruction in the farmers' education centre. This is bound to improve the quality of instruction in both the courses. Finally, I imagine that the teaching staff will have opportunity to try out the new technology on the farm attached to the high school and satisfy themselves about the merits of what they recommend. Lack of such facility is the most serious handicap of the present-day extension-worker. He is a talking machine without competence, facility or responsibility to practise and demonstrate what he preaches.

Having thus located the farmers' education centres at the agricultural high schools, I suggest that courses of varying durations, say from one to ten or twelve weeks, should be offered to farmers in the area. In view of what I have already said, I suggest that the instruction should include three types of courses: Firstly, it should cover basic facts regarding plant and animal life, reproductive processes, plant and animal diseases of common occurrence with special emphasis on their bacterial and virus origins, disease control, hygiene, public health and family planning. A small laboratory should offer facilities to test soil, water, blood, urine, stool, sputum, sections of diseased plants and animals, etc., and the farmers should have an opportunity to view, first-hand, these natural phenomena through a microscope. Instruction in such basic scientific aspects requires many aids. However, if for reasons of economy, we must choose one single instrument, it seems to me that the microscope is the most potent of them all. It offers a real peep into the working of Nature and lays bare many of her secrets. Its impact is direct and immediate, because the experience is first-hand. Other media of communication such as posters and screen have of course their uses. But they are poor substitute for the microscope.

A second set of courses to be offered should cover detailed instruction in the management of soil and water and in crop and animal husbandry appropriate to the region. Emphasis should be on the difference between the traditional practices and the new technology being recommended and the experimental basis of the new recommendations should be fully explained. The agricultural farm attached to the high school should prove

useful for this purpose. Besides, the farmers should be deliberately encouraged to record systematically the results of any trials they might conduct on their own farms with the recommended practices or any other practices they might evolve as superior, and to report them in a seminar. In fact, in each agricultural season, a systematic programme of experimental trials on recommended practices and any other practices reported by the farmers as superior, should be executed with active participation of the farmers, and the results discussed in a seminar of the participating farmers. This proposal should be distinguished from the existing programme of co-ordinated trials conducted all over the country to determine the adaptability of different strains of crops. It should also be distinguished from the programme of test and demonstrations on farmers' fields in order to convince them about the efficiency and superiority of certain recommended practices.

The purpose of a systematic programme of experimental trials to be conducted and reported upon by the farmers under the guidance of the farmers' education centres is educational and hence more fundamental, namely, to inculcate in them the spirit of scientific enquiry, careful experimentation and observation, systematic recording of results, and objective discussion. I am aware that the spirit of scientific enquiry is not a common commodity. I know it cannot be cultivated in all minds. However, I know equally well that its occurrence is not more common among the university-trained than among the illiterate. It must be a function of education and instruction to discover and encourage wherever it exists.

Another purpose of involving the farmer actively in a programme of experimental trials and of creating a systematic record of the results is to feed the research stations and laboratories with problems back from the field. At present the traffic is very much in one direction—from the research stations to the farmer. This needs to be corrected.

This is broadly the content of the courses which, I suggest, should be offered to groups of farmers who will visit the farmers' education centres located at the agricultural high schools. The instruction should be completely informal and, I emphasize, it must not lead to any certificate or diploma recognizable for a government service. Depending upon what we have to offer, I

think a number of farmers in the area will show interest and will actively participate. But I shall be satisfied even if only a few hundred farmers in each area join this movement, because later they will constitute the most natural and the most effective media of communicating the new attitudes and the new technology to the other farmers in the area.

Let us be quite clear on one point: If we are looking for a technological transformation in agriculture, it will be brought about not by the efforts of a programme administration, nor by the activities of a politician, but by assiduous and scientific attention to their farms by a few professional farmers in each local area. All that the government, both in its administrative and in its political wings, at the centre as well as at the local level, can do in this respect is to create conditions to promote such attitudes and scientific interest among farmers. I believe, the programme of adult education to farmers along lines I have indicated, will initiate the process.

## FARMER'S TRAINING IS CENTRAL TO FARM PRODUCTION

J. C. MATHUR

IN THE past, talk of farmers' training programmes used to generally invite sceptical comments. This scepticism is now giving place to a vague and general appreciation of the need for providing information to the farmer on matters with which he is concerned. This is happening because of the growing change in the farmer's attitude. He has become aware that the use of new technology in farming brings direct and perceptible benefits to him. These benefits are not marginal in the case of the use of new seeds. They are so substantial, almost phenomenal, that conversion and conviction usually follow from the very first demonstration that a farmer sees. His curiosity is sustained by self-interest.

Farmers' training, therefore, is no longer a peripheral matter. It is central to agricultural production. However, most decision-makers still have only a vague and general idea about the usefulness of the training of farmers or its place in a programme of agricultural production.

Mostly it is imagined that training and information imply the production of charts, films, radio programmes and booklets. Both the decision-makers and producers of the programmes are satisfied once these are produced and the material leaves the point of production. Little thought is given to the integral connection between a specific programme of farming and the information material that is prepared.

As for training, much of it has remained confined to the extension workers. It is assumed that once they are trained in the essentials of a programme, they would automatically pass on the

contents of the training to the farmers. This hope is not much different from Lord Macaulay's hope that the middle class brought under the influence of western education would transmit the fruits of modern knowledge automatically to the masses. Like the Englishman's hope, the hope pinned on the Village Level Workers is also likely to be belied.

### *Mass Literacy*

Another set of people concerned with farmers' training are the educationists, especially those in the field of adult education. In their view, the issue is relatively straight. The farmer can receive and make use of informative material, provided he is made literate. Therefore they emphasize that no time should be lost in organizing a programme of mass literacy, thus giving the farmers a much needed tool for using the new technology. This is good so far as it goes. But the process of imparting literacy to a practising adult farmer (as distinct from an adolescent who has been a drop-out from the school) calls for strain without motivation. It is a deviation from his professional routine without being an entertaining diversion. Therefore the mass literacy programme's link with farmers' training will not be immediate unless it is built into their professional experience. It should be an essential and concurrent element in the adoption of new farm technology. It should mean developing the capacity of farmers to write out the application forms for fertilisers, seeds and credit, rather than the ability to read a primer.

"Follow-up" is another basic issue involved in farmers' training. In an adult educator's language, "follow-up" means the provision of libraries and journals and reading material. To the agricultural administrator and specialist, "follow-up" generally has not had much significance.

It is vaguely accepted that the material which is published by the various agricultural information departments would be made available to the farmer by the extension workers, even after the initial training has been given. The farmer's education is life-long, because the technology of farming is changing from time to time. It was not so until recently because the distilled wisdom of the ages had provided a sound bedrock for farm operations. That has now been shaken because of the need and

pressure for reducing dependence upon the vagaries of the season. The traditional wisdom has to be supplemented by a continuing supply of new information. The extension worker by himself cannot undertake this. There must be some groups at the receiving end.

Is there any continuing institution for the farmer? The institutions provided at the village level are the panchayats, the co-operatives and recently, in some States, the youth clubs. The panchayats are only administrative bodies; the co-operatives may not be specifically for farmers and may be dominated by various kinds of people. And the youth clubs are by no means regular and continuing.

### *No Farmers' Bodies*

In a country with farmers forming an overwhelming majority of its population, it is an anomaly that there are no farmers' bodies. Even such organizations as the Krishak Samaj are there only at the national or the State levels. Hardly any of them could claim extensive or deep roots among the farmers. A farmers' body has to be a small institution of, say, 20 to 50 farmers. It has to be local, with a specialized interest in the farmers' problems and needs. It is such a group which could ensure a continuing point of communication to the farmers for supplying them information material and for the follow-up of their training.

These groups have another value also. One does not learn by listening or reading alone. One learns by thrashing out problems, discussing them, disputing assumptions and exchanging ideas. Farmers' groups or forums at the village level could thus be a continuing school for the adult.

### *Training, An Input*

The farmers' training and education should now be organized at least in those areas where specific and intensive programmes of agricultural production are being taken up. Farmer's training will become meaningful if it is treated as an essential input (along with fertilisers, pesticides and irrigation) of programmes like those of the High-Yielding Varieties, Multiple Cropping,



Intensive Cash Crops, and, in the case of animal husbandry, intensive cattle development programmes. The training programme should be given the same priority and attention by the organizers of agricultural production as by the trainers and educators.

Fortunately the experience, though somewhat fragmentary, in different parts of the country under the various extension programmes and by institutions and demonstration centres, has shown the validity of such a proposal.

The present High Yielding Varieties Programme (H.Y.V.P.), for example, was preceded by cultivation of these varieties on a limited scale. In a few cases, it was found that if farmers were given instruction about the use of various inputs when they were supplied to them, they were more attentive, assimilated information relatively quickly and responded clearly. This was tried among farmers around Ludhiana in 1965 and was later taken up in some other parts of the country as a programme of one-to-two-day demonstration-cum-training camps. Such camps have since gained popularity in several H.Y.V.P. areas.

Experience showed that at these camps, sometimes, farmers raised questions which could not be adequately answered by the average extension worker. V.L.W.s and extension workers played a useful role in organizing the camps, but their role as instructors was limited by their inadequate knowledge.

### *Peripatetic Specialists*

The Agricultural University at Anand conducted an interesting experiment by sending out a peripatetic team of some of the specialist members of its staff to the demonstration camps. It was found that these specialists of a level higher than the extension officers could lend to the training programme a more authentic environment. They could answer the queries of farmers and stimulate their curiosity. Early experiments in courses for farmers, lasting from a week to a fortnight in the V.L.W.s' training centres, have shown that young farmers could be attracted towards a training which gives them greater confidence in using machinery, sprayers and fertilizers. These short courses were held in 1965 at 62 Farmers' Training Wings of Gram Sevak

Training Centres. It was felt that if they were related to specific production programmes yielding direct benefits, they would appeal to a larger number of young farmers.

Some experiments have gone a step further. Regular Young Farmers' Institutes with courses extending to five to six months or even one year are being attempted by some institutions and State Governments. Their success has varied according to the practical nature of the training and the time that the participants could spare from their seasonal operations.

### *Radio Rural Forums*

The success of these attempts, especially of the one-to-two-day training camps and of the specialists' direct dialogues with farmers, has prompted a number of State Agriculture Departments to introduce such training facilities in H.Y.V.P. areas since last year. Independently of this, the information media, specially the All India Radio through their Radio Rural Forums, have approached the farmer. The Radio Rural Forum was first tried in 1956 around Poona, which confirmed the importance of the discussion groups as instrument of education for the rural adults. The number of Radio Rural Forums has gone up since 1956 in practically every State. These Forums, however, had concerned themselves with a diversity of rural problems rather than focussing on farm operations and the specific interests of farmers. All India Radio has, therefore, recently started 10 Farm Broadcast Units in selected centres.

Some educational institutions have also experimented with farmers' education, specially of rural youth. In Mysore, eight Vidyapeeths organized on the model of Danish Folk High Schools have been giving six-month courses in both general education, and poultry, dairy farming and cottage industries. Some other non-Government organizations have also established institutes of this kind.

A recent assessment done by the National Council of Educational Research and Training has shown that though the attitude of the rural youth covered by these institutions indicates their desire and willingness to adopt new practices in agriculture, they have not by themselves been effective, as decision-making vests with the heads of their families, that is, senior farmers

whose involvement in such training programmes is more important for immediate results. Incidentally, the assessment also showed that, generally, in the package districts the production by educated farmers was higher than the average yield.

It was found by the National Council that the rural youth is also interested in studying specific subjects like insect control, soil testing, use of fertilisers, repair and maintenance of machinery, irrigation methods, farm lay-out and the use of electricity. The interest is greater when pecuniary gain is in sight.

### *Policy Indications*

All these experiments by the Agriculture Department, by information media, and by educational institutions, however valuable, have been rather isolated from each other. Their real value is in certain policy indications that they give for the future programmes. These might be identified as below :

1. Farmers' Training Programmes should be co-ordinated so as to converge upon the principal immediate objective, namely quick and improved agricultural production. All agencies should organize their programmes according to production requirements and cropping. The co-ordination should be effected by those directly involved in production at the field level.

2. The training should result in the acquisition of skills for the adoption of new practices and use of inputs. At some point there should be connexion between the supply of inputs and the imparting of training. It means also that demonstration in the use of these skills should be an essential element of training.

3. There should be two-way communication between the participating farmers and the experts. This means that farmers should be able to address their enquiries to experts of a level higher than the average extension worker and get replies in writing and through the radio.

4. There should be continuing institutions, in the form of small, local and informal groups of farmers. These groups should be affiliated to institutes where specialized and longer

training would be conducted. These could be the baseline of operations and the points of convergence of the activities of various agencies and of co-ordination among them.

### *Integrated Training*

In the light of the experience gained from the uncoordinated programmes of various agencies, it should be possible to work out an integrated programme of farmers' training in the districts that are to be covered by the High Yielding Varieties Programme. Already a beginning has been made with five districts in the country and it is proposed to extend the programme to 100 districts.

This is not the place to present a blue-print or to furnish details of this proposal. In fact, a training programme has to avoid the rigidity of a blue-print; it should be flexible and adjusted according to the local needs of the particular areas and of the agricultural practices in the area. Broadly, however, the programme visualizes (a) demonstration-cum-training camps, (b) farmers' discussion-cum-demonstration groups, (c) Farmers' Institutes or Kisan Vidyapeeths, (d) functional literacy sub-groups, (e) intensive broadcasting units at selected radio stations, and (f) provision of sufficient number of radio sets to the farmers' discussion groups. The proposal thus visualizes co-ordinated working by the Departments of Agriculture of the States and the Centre (Extension Directorates), Departments of Education and All India Radio.

Demonstration-cum-training camps will be organized for one adult member per farm family in the H.Y.V.P. area and as far as possible, the inputs cards (authority for drawing high dosage of fertilisers) should be issued at these camps. These camps should be organized by V.L.W.s and Extension Officers, but should be addressed by peripatetic teams of specialists who should move according to a time-table.

Farmers' discussion-cum-demonstration groups should be organized in each village of the H.Y.V.P. area, with about 20 farmers in each group. The groups should meet twice a week and serve as a continuing medium for imparting the latest information and discussing radio programmes and also function as a permanent extension vehicle. Each group would have a con-

vener from among its literate members who should receive a small honorarium to defray postage and reporting expenses. Ultimately, these discussion groups should emerge as an informal voluntary group combining the atmosphere of a club with the strength of an interest-group.

Farmers' Institutes or Kisan Vidyapeeths may be one in each district. Not only should they provide a number of courses (7 to 15 days and three months courses for young farmers), they should also become the constant point of reference for any difficulties and enlightenment and should seek to establish a two-way communication through correspondence and personal contacts with the farmers' discussion groups. Each farmers' institute should have a demonstration farm and modern equipment, and should be located there. The short courses to be conducted by them may be broken into short periods according to the needs of the cultivators, so that they may not have to be away from their farms far too long at a time. The participants in the courses should be provided food and other facilities and free transport.

Functional literacy sub-groups should be organized by the farmers' discussion-cum-demonstration groups, for their literate members. The syllabus for literacy sub-groups should be so drawn up that during the process of learning itself, the adult learner is able to apply the skills (as he requires them in stages) to specific farm requirements. Thus he would learn to fill in the input cards and progress cards, keep farm accounts, complete applications for loans and read simple informative material. This will make the process of learning a meaningful experience to the farmer and give him a sense of practical achievement. The object, thus, is to use Mahatma Gandhi's technique of "co-relation" (of basic education) to adult farmers' literacy courses. The reading material will have to be specially prepared for these courses.

The radio programmes should be drawn up according to the progress of the crop season and the training imparted at the demonstration camps. The low-cost transistorised receiving set will be the main vehicle of this activity. In every radio programme (twice a week), there should be some time set apart for answering questions sent by the farmers' groups. Recording teams should also be sent out to the villages to record the

## UNIVERSITIES AND SOCIAL RESPONSIBILITY

K. G. SAIYIDAIN

WHAT HAS been the most commonly understood function of the university in India? I think it will be conceded that, while there are many objectives that they cherish in a greater or less degree, most of them have been largely concerned with training functionaries and technicians for the state and other likely employees. This has been their main function ever since their establishment, though incidentally other things were also achieved—teaching of knowledge and skills, cultivating social graces, giving professional competence in fields like engineering and medicine and organising research to increase knowledge and power. While these are undoubtedly important in their own place, they cannot be regarded as adequate *raison d'être* of a university which is, to cultivate in its alumni sensitiveness to the total human condition. An education which is only concerned with making the individual better fitted to earn his livelihood and improve his material condition, without giving him a social conscience, is intellectually sterile and morally reprehensive.

There are many universities and colleges in different parts of the country which are situated in unhealthy, unhygienic, unattractive surroundings and yet they have done nothing to improve them, either in their own interest or in the interest of the local community. They have allowed slums to grow in the area around and even failed to draw the attention of the civic authorities to them, let alone organising any programme of improvement.

The economic condition of the people living in their vicinity

has often failed to attract their attention. Their Department of Economics and Sociology have not carried out surveys of the position or applied their expertise towards solving the problems which harass their neighbours. If universities had aroused the sensitiveness of their staff and alumni, they would have found it impossible to rest or sleep or enjoy their academic pursuits.

Universities with departments and colleges of Agriculture have usually not played any effective part in raising the efficiency of agricultural operations in their neighbourhood. It is only recently that some Extension Service activities have been started but there is no acute, compelling sense of the poverty and hunger that stalks the land and no dedicated attempt to beat down this most heart-rending of problems.

Medical colleges have likewise had little impact on the health situation. It is not contended that during the period of their training, the students can devote a great deal of their time to providing medical services to the people. But the college, as a whole, with its staff and students, forms a powerful unit for carrying on the medical education of the neighbouring community and it can thus render useful service.

Ignorance and illiteracy have thrived within the walls of the university and the colleges, even when they have been functioning in a particular locality for decades. There have been sporadic attempts at starting literacy campaigns but they have petered out after some half-hearted attempts. There is, to my knowledge, no university or college which can claim that it has even fully eradicated illiteracy from its campus.

One of the most important functions of a university is to organise extension services, to conduct continuation classes, to offer part-time education of varying kinds and to conduct correspondence courses for adult members of the community.

In India, a few universities have made a somewhat apologetic beginning. But there is no general recognition of their importance and consequently no well-organised schemes are being implemented.

This is a sobering state of affairs. If there are no creative and lively centres of thought in a society or civilization which would reflect on such fundamental issues and compel members of the larger community outside to do so, the whole quality of collective

life will be lowered and men and women will not find the right answers to new or old questions. Nor will new ideas and institutions come into being in response to emerging needs and aspirations and people will be content to live unreflecting, unexamined lives. To escape this disaster, the university must assume leadership in the training of better, more integrated, more sensitive individuals, inspired by the concept of a more just and rational social order and concerned with selling it to a sceptical or indifferent world.

How can we set about this programme? Let me indicate a few of its facets:

✓ I feel that every university should have an Extension Department, adequately staffed and financed, which will be responsible for all the instructional work to be attempted by the university. The various departments of the university should give their closest cooperation to the Extension Department in this work.

✓ Students of the various departments should be closely involved in various activities organised for the good of the community. The type of activities selected will depend on the aptitudes of the students, the leadership of the staff and the opportunities offered by the local situation. Some of them will be determined naturally by the special training received by the students. There will be others in which all types of students will participate with the object of organising projects of value to the community as a whole.

✓ The University should regard itself as an agency to which community problems can be referred for solution. These will be of various kinds, economic, technical, sociological, and one of the purposes of the University should be to find effective ways of tackling them. (It should carry on surveys of various kinds, take some of the problems to the laboratories and apply its techniques of study and research to them.) While the university concerns itself, on the one hand, with issues which are of universal significance, it is also involved with the special problems of the region in which it is situated. A study of these problems should, therefore, be regarded as a particular responsibility of each university.

✓ Social-service camps should be organised regularly to enable the students to come into educative contact with the rural (or urban) population and their problems and they should be given



the opportunity to serve the locality in various ways. There are other possible variations of the idea, e.g., the "adoption" of a neighbouring village or some particular mohalla in the city to which groups of students may go regularly in order to carry on campaigns of literacy, sanitation, reform of social customs or to suggest possible ways of improving the economic position. Experience of this kind is of far greater value than, say, the training given by the N.C.C.)

In fact, it may be stated as a general principle that every student should give back in the form of service the debt which he owes to society for providing him with the benefits of higher education. This should be built into the traditions of all institutions so that he may come to accept it as a part of his normal duty.

It is possible for the Universities to play their part if they have both the *involvement* in the human scene which moves them emotionally and the intellectual *détachment* which enables them to examine all the problems coolly and dispassionately. The first provides the motive force, the lever for dedicated action; the second the objectivity without which correct assessment and action are impossible.

In the world of today, dominated by the mass media which tend to produce uniformity, it becomes the primary function of the university to encourage individuality, variety and dissent, within a climate of tolerance. Dissent is there—usually of a superficial or sensational kind—but the broad tendency is towards goose stepping, producing the "organisation man" who is afraid to challenge the blindly accepted pattern of social behaviour and institutions and anxious to worm himself into the good graces of people who count. This is the type of mind which the university should firmly discourage and reject. Its business is not to give society what it wants—which is usually the concern of the politicians—but what it needs, which is not always identical. It is not a "community service station", passively responding to popular demands—this would endanger its intellectual integrity. Nor is it an "ivory tower" into which its students and teachers can withdraw for teaching of pure research, accepting no responsibility for the betterment of society. It has to maintain an ambivalent position, balancing itself carefully between commitment and detachment—commitment in action,

detachment in thought. It must always be in a constant state of creative *tension*, knowing where to interpret, where to criticise, where to pioneer and where to support traditional values. It cannot identify itself with the existing environment and institutions, yielding uncritically to every wind of change, every passing pressure. That would be to surrender its integrity of outlook and judgment. It must ever stand ready to assess its own society—their customs, *mores* and values—as objectively as it would and should assess others, to assimilate the new that is healthy, to eschew the old that is diseased. Such a study can sometimes be not only challenging but unpleasant, for it must be courageous enough to reject unduly complacent images of one's national life and overcome many emotional blocks. Actually, most persons have not keen desire to know their own failings and weaknesses or to examine with detachment their own policies or programmes or the "scratches on their own minds". They are conditioned to the preservation of the status quo, unless they are alternatively conditioned to reject all that is old, which is no more intelligent.

( A university can play its role adequately if it has faith in the power of the mind and helps others to share this faith. ) It must encourage free and disinterested thinkings which challenges vested interests and established way, for that is the only way to ensure that men will be able to live wisely and intelligently in this dynamic world. In such a world, freedom of thinking, generation of creative ideas and solving of new and emerging problems in the light of tested knowledge becomes as much man's basic business as producing food or making roads or manufacturing machines.

( If universities are to be fruitfully involved in the swiftly developing society of today, it also follows that they must work hard to preserve their autonomy, for without autonomy they cannot benefit from that detachment which is needed to see things clearly and in the right perspective. ) The universities have played a leading role in developing science and technology and thus created, in a sense, many of the problems and difficulties—as well as the new opportunities—which characterise our world. They must now take to themselves the burden of social responsibility and act as the conscience of society.

( If the universities are to discharge their social responsibility

adequately) they must learn to analyse the numerous social, economic and cultural problems with which modern man is faced, not only as an individual but also as a socially conscious member of society. And they must prepare him for tackling them with intelligence, wisdom and sensitiveness. He will certainly need knowledge for this purpose and trained capacity for productive work—without them he cannot contribute to the intellectual and material good of society. But this is not enough. He should be able to commit himself to the values which confer dignity on man and, if he finds these values challenged or thwarted, he should take his stand firmly in defence of them. Above all, he should be a defender of social justice, wounded to the quick whenever cruelty, exploitation or mere indifference to the sorrows and deprivations of the under-privileged make life unbearable to his fellow men and women, knowing that *pity has no face and misery no name*. It is not that an individual by himself or a small group of individuals can always achieve much, although history offers many examples where even single individuals or small groups have actually achieved miracles. The first condition for doing anything worthwhile is the creation of this temper, responsiveness to this feeling. And no one can say beforehand where an exceptional individual may emerge to break through centuries of neglect and tyranny. The university must, therefore, nurture this capacity both in the normal and the exceptional individuals.

The university stands for certain values which it can give up at no price, which it must fight to preserve and promote. If it can do so with the broad approval of society, it is to be welcomed. If it cannot and that is frequently the case, for the true university is often fated to move against the social gradient—it should also be prepared to defy society where necessary. What are these values? I cannot do better than quote Pandit Jawaharlal Nehru who summed them up with great insight :

"A university stands for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the search for truth. It stands for the onward march of the human race towards even higher objectives. If the universities discharge their duty adequately, then it is well with the nation and the people."

I am pleading for all these values but I am pleading, above all and in particular, for humanism, for sensitiveness to the deprivations from which the majority of mankind suffers, for the resolute will on the part of scientists, economists and social philosophers that they will not patiently and complacently tolerate the miseries of their fellowmen, that the good life of tomorrow will be one that all can share, not a monopoly of those who are privileged. Jawaharlal Nehru not only preached this passionately but worked for it, fought for it all his life whenever the people, educated or uneducated, erred in their ways. His was a true university mind, dispassionate as well as compassionate and to the extent that our universities can project something of his spirit in their work, they will be able to meet one of the crucial challenges of the age. /

## UNIVERSITY ADULT EDUCATION

M. S. MEHTA

THE GROWTH of university adult education not only reveals unity of purpose in basic thought, but also infinite diversity in its programme and techniques. This is as it should be. There is no contradiction in it. The basic philosophy of university adult education has an essential unity and universality about it all the world over, and yet different countries and their universities rightly and naturally followed independent lines of action. To their ideas, finance, and resources in academic talent and enthusiasm were related their methods and achievement. Indeed this variety should be regarded a source of strength rather than weakness of the movement. Only in this way could university adult education programmes strike roots in the soil, and flourish for the communities in which they functioned.

The basic concept consists of three broad elements, namely, that: (a) learning is a life-long process; (b) the university should render service to the community, and that (c) knowledge should be taken to the adult public.

This fundamental philosophy has made a universal appeal and has been widely accepted as a creed, as it were. It draws support and nourishment from all sources—from religious, political, moral, and social ideology. In actual programme operation, adult education or extension work of the universities is carried on in accordance with each country's cultural and historical background and, of course, on the basis of the felt needs of the people. Wholesale import of ideas and patterns would simply not do. The universities would respond to the needs and the local conditions of their people. They will also settle priorities accordingly.

Apart from the well understood psychological truth that certain subjects of study cannot be fully understood in childhood or even in adolescence, there are other powerful reasons to support adult education work. They are :

(i) The store of knowledge in our world is increasing so rapidly and the social, economic and political change is going on to such a great extent, that education received in school or college can no longer be considered enough for a citizen, if he is to function properly.

(ii) The specialisation in various fields is increasing at an enormous rate with the result that the intellectual appreciation and emotional sympathies are becoming narrower and narrower everyday. Just when tolerance, understanding and cooperation are needed in a large measure in the interest of world peace and political and economic progress, both in the national and international spheres, fragmentation in the field of knowledge goes on separating us into smaller groups. This is another urgent aspect of a very serious situation.

(iii) Mass media of communication keep on pouring opinions, slogans and information in an unpredictable measure. This is inevitable in these times of extraordinary scientific and technological progress. Some of them are indeed most valuable, but they also have in them great potentiality for evil. This danger can be counteracted only by the dissemination of truth with an objective approach and a high sense of moral and social responsibility.

(iv) As a result of minute division of labour in modern industry, scientific advance and automation, the human being is left with more and more leisure. This factor is likely to have greater force in the future than has been the case in the past. Its importance and urgency call for a constructive and thoughtful approach so that leisure time activities are socially valuable and individually elevating, and do not become anti-social and frustrating.

This brief analysis of the social condition makes the cause of adult education and its value many times greater than what it was a century or even 40 years ago. It may be added that some of the more important elements contained in the phrase "adult

education" and a major portion of the responsibility in that context can be taken up and properly carried out by universities alone.

The service of university adult education has several facets and aspects. The universities which desire to undertake this service of the community along right lines and wish it to yield rich results for the society cannot afford any longer to remain ignorant about this public duty.

If one were to try and draw an outline of a map of the vast territory of adult education, without filling in details, such a sketchy plan would contain these broad features :

- Functions*
- (i) Public lectures (by specialists) on variety of subjects—social, scientific, literary, etc.—for the lay public.
  - (ii) Courses for special groups, each one of which should have a separate identifiable characteristic.
  - (iii) Further education—either through refresher classes, summer schools or regular credit courses or otherwise—to professional groups. The courses may be of short or longer duration. The subjects could serve a variety of groups such as lawyers, medical people, engineers, teachers, scientists, administrators, politicians, business executives, social workers, psychologists, agricultural scientists, etc.
  - (iv) Centre for providing the joy and benefit of liberal thought and education to the citizen.
  - (v) The means for organising seminars, study circles and other activities to help the citizens to function effectively and successfully in their civic life, and also as members of the national and world communities.
  - (vi) To devise a syllabus for regular studies in the subject of adult education.
  - (vii) To conduct research into every aspect of adult education.
  - (viii) Investigate the educational needs of adults in society, according to their personal or sectional conditions.
  - (ix) To train people for work in the field of adult education in different capacities.
  - (x) And finally, to stimulate cultural and intellectual life of the community.

Every item of the programme has importance of its own. The temptation of discussing each one of them fully and separately has to be resisted.

It will be seen that this scheme of adult education covers an extensive area of human and educational requirements. The courses of study to be run by the university adult education departments can be indeed numerous. Each university will fix its own priorities. These programmes, it has to be emphasised, are meant to improve the proficiency, skill and knowledge of both the layman and the specialist. It must be remembered that without a systematic effort along these lines education even at the post-graduate level becomes, in terms of the challenge and progress of our times, inadequate.

(As a university develops its adult education department it will be confronted with a host of problems. They will need the attention of the university in the light of its own resources, conditions and priorities. In this sketchy study of the subject, it may perhaps be useful to enumerate the more obvious among them. These are :

(a) General organisation of the department of adult education : Should it be put under an academic head or an administrator?

(b) The relation of the department with other teaching departments.

(c) The extent of the responsibility for lectures, teaching and research to be placed on the department and on the Faculty.

(d) How should the Faculty (principal and teachers) of the affiliated colleges be involved in the work of the department?

(e) Finance—its source and allocation.

(f) The stage at which the department should be treated like another teaching department in the university.

(g) The methods and techniques to be employed in different parts of the programme. Need for orientation of workers.

(h) The recruitment of staff—administrative and teaching.

(i) Maintenance of proper standards,—suitable for universities.

(j) Public relations part of the department.



- (k) Relations with other adult education agencies—voluntary, local Government and State Government.

The needs of the adult education department will have to be assessed with vision and foresight. Resources would have to be found for it, if it is to yield satisfactory results. Since this activity is new to the country, the point needs to be stressed. This useful university activity should not suffer neglect from any quarter—State Government, the Union Ministry of Education, the U.G.C. and the public.

The case for a thorough-going scheme of adult education is clear and strong for any society today. But three broad features in the contemporary Indian scene infuse an element of urgency into its special situation, and add force to it.

The Indian university has been, since its birth about 110 years ago, *an exotic plant in our country. It has not yet fully acclimatized itself in the land of its activity.* Far too long, the Indian mind has been nurtured in the university halls and colleges on tinned and dehydrated food manufactured in the western universities. In the past this was inevitable and also beyond control. It is true that basic knowledge, particularly in the fields of physical and biological sciences, and even in the social sciences is universal and need not necessarily have a national or regional flavour in order to be assimilated. But then the universities of a civilized community are the best centres of its culture, heritage and tradition. The air we breathe in our universities, the language we speak, the ideals we pursue and the thoughts which guide us in our work of teaching, learning and research should be related to our background, our way of life, our classics and code of ethics. We should readily learn and receive new and true knowledge from everybody and everywhere; at the same time, we should not neglect or disregard our own treasures. This has been a real danger. Only by a sound and a wide-spread system of university adult education this need can be met.

Secondly, India has accepted a parliamentary system of democracy with adult suffrage. No important country in the world has such varying levels of social, economic, education and political development in its society as our country. The words of the constitution, however elaborately and carefully drafted, are

not, by themselves, able to defend its contents, if the people are morally weak and socially and politically backward. There is a grave element of uncertainty about our future. The present standards of our conduct, patriotism and responsibility will not be adequate to protect our rights, to defend our liberties, to stabilise our constitution. Sound schemes of adult education conceived and carried out by university faculties are an urgently needed remedy.

The country's policy of planned development in the economic and industrial spheres is the third call on the universities to play their part in supporting our country's action. No other organised institution can support our development plans as effectively as the universities can through their adult education programme.

Even in the West adult education has occasionally been treated as a step-child of the university. But in India the position is much worse. It is not even recognised by many responsible persons as a legitimate function of the university. This factor is like a big boulder in the way of our advancement.

As Livingstone remarks somewhere, the problem of education is the problem of adult education. The distance between the gown and the town is, let us understand, artificial and therefore unfortunate. The major role of education is to assist in the growth of a civilization of mature persons.

## UNIVERSITIES AND EXTENSION WORK : THE INDIAN CONTEXT

AMRIK SINGH

IT REQUIRES no effort to show that service to the community has not been accepted as one of the functions of the Indian university. In this brief paper I intend to refer to some of the efforts made in this behalf, to analyse the role and nature of the Indian university, and to suggest why extension work at the university level has not taken roots and how efforts can be made to see that this kind of activity becomes one of the integral functions of an Indian university.

Beginning towards the end of the last century a number of social and other pressures helped to enlarge the role of the European university. In addition to discovering knowledge and sharing it with the students who enrolled themselves, the universities in these countries began to play another rôle too. This process has been now at work for more than half a century and by now it is accepted on all hands that extension work as it has come to be called is an important part of the mission of a university. Consequently, universities in these countries find themselves a part of the mainstream of the community in which they are situated. This is not an accident by any means. On the contrary it is a part of the deliberate orientation given to the mission of the university. At one level these universities function as centres of enquiry, at another level they are centres which radiate beams of knowledge, useful and otherwise, into the dark recesses of the society.

### *The nature of the Indian university*

What is true of universities in other countries is not true of

our universities. In order to understand why it is so, it is important to understand the nature of the university in the Indian society, the role it has been playing for some time, the various pressures to which it is subjected today and the manner in which it is seeking to cope with them.

As any one can see for himself, Indian universities have not yet become universities in the full sense of the word. Founded over a century ago as schools for the training of those who were preparing to enter into administration at the lower level they have been gradually extending their scope of work and also raising their sights. Today the best that can be said about our universities is that they are suppliers of trained manpower both at the lower and higher levels. It would be difficult to maintain however that except for isolated spots here and there our universities have become seats of learning in the recognised sense of the term. Apart from the fact that this weakens Indian universities in the discharge of one of their primary functions i.e., to discover knowledge, it has another consequence too. While in the developed parts of the world the universities are at the centre of things, in our country the situation is different. Their contribution to the social and intellectual life of the country is almost marginal. Universities do not attract the best talent in the country and their contribution cannot be of the first order. In other countries of the world there is considerable cross fertilisation between the universities and the government and other sectors of society represented by public life, industry, business, law, journalism, publishing, broadcasting etc. In our country however, there is very little of this and the best that can be said about our universities is that they are one of the several seats of power and intelligence in the country.

The Indian universities are thus operating in a situation where the universities themselves have yet to discover their identity. For them to take on an additional function when they are still unable to discharge their primary functions of the discovery and transmission of knowledge is, in a sense, making a demand that they are unable to meet. Their indifference to the task of carrying knowledge to the community which exists and functions outside their recognised boundaries is, I suspect, neither an accident nor a wilful act of omission but has to be understood in terms of the analysis offered above.

*Some Experimental Projects*

Efforts have been made in recent years to popularize extension work but these have not met with much success. Broadly speaking, these fall into two well-defined phases. There were universities like Mysore and Viswa Bharati which right from the day of their establishment recognised the importance of doing something for the community. They did some very useful work in eradicating illiteracy from the countryside, published some reading material largely for the use of the rural masses and inspired quite a few other activities in furtherance of this objective. Baroda and Poona which were set up a little later followed more or less the same kind of programme. These efforts however did not get very far and in course of time began to slow down to a halt. By the end of the last decade, the general social and political tone of dedicated work began to look more and more incongruous, to put it no more strongly.

With the beginning of the present decade, under the enlightened leadership of Dr. M. S. Mehta, the University of Rajasthan began to concern itself with extension work. It was also mainly at his initiative that a conference of university educators was held in 1965 and a body called the University Adult Education Association was set up. Its record of work during the last three years has been far from creditable. That is not altogether for lack of effort. Some efforts have been made and I have no doubt will continue to be made. But the point is that despite the efforts made not much has been achieved. Why? Is it because

- (1) adequate efforts have not been made;
- (2) funds are in short supply;
- (3) universities are indifferent to this kind of work; and/or
- (4) the social and political climate in the country is unfavourable to this kind of activity?

Let us consider these issues one by one.

To some extent the question at (1) has already been answered. Efforts have been made but perhaps these have not been adequate enough. Yet I am not convinced that the results obtained are commensurate with the effort. In other words, were the

situation in general favourable, even this much effort would have brought forth better results. So the matter has to be investigated further in order to get an answer to this question. There is no doubt whatsoever that scarcity of funds is an important bottleneck. The UGC which has been the main source of funds for the universities, especially in respect of their development programmes, has concentrated the greater part of its resources on those fields of study which are regarded to be closer to the traditional mainstream of university life than extension work is. That a different approach should have been brought to bear on this problem is partly the theme of this paper.

Another source of funds could have been foreign agencies. No significant help has come from that source during these years, nor is it likely to come in the next few years. The University of British Columbia which collaborated with the University of Rajasthan made the service of some very knowledgeable and distinguished people in the field available but this has not led to that large scale awakening of interest in extension work which perhaps ought to have been its logical consequence. We can count on the goodwill and support of a number of adult education workers in other countries but funds for the promotion of extension work have necessarily to come from our own resources and there the situation seems to be on the whole discouraging.

If funds are scarce for this type of work it is not only because there is general scarcity; it is also, I submit, because we do not seem to ask for them strongly enough. The crucial problem is our lack of conviction that extension work is worth undertaking and is important. Had this conviction been shared by a large number of people availability of funds would not have been a serious problem.

### *Why Have We not Been More Successful?*

By a process of elimination thus we come to issues posed at (3) and (4). In a sense they are synonymous with each other. Universities are indifferent to extension work because the desire to build the country and to put it in the forefront of nations is not particularly strong. As any social scientist would testify,

no country can really move forward unless it makes all its people functionally literate, skills at the middle level are found in abundance in almost every sector of activity and skills of a high professional kind too are available in the required degree. The important role that the adult education movement can play in this situation is obvious and what we in our country are doing is to miss the obvious.

Do the universities sit by idly then and say to themselves: there is little that can be done in this situation? Nothing is easier than to answer in the affirmative but then we would be neglecting our duty not only as Indians but also as university men. The universities suffer from variety of weaknesses today, and this is not the place to analyse them. But surely one of their main weaknesses lies in this that they do not and, in the existing circumstances, cannot provide meaningful answers to the needs of the society. One can perhaps say that they are not entirely aware of these needs either. In order to become aware of them, they would have to orientate themselves in a certain positive direction. A concise way of saying this would be that they would have to undertake programmes of extension work.

One of the sad things about the post-1947 expansion of university education is the manner in which each new university (and approximately two thirds of them are not older in age than two decades) is a replica of the existing ones. Each one of them repeats what has been tried before. Which is to say that each one of them makes the same mistakes. This applies to almost every thing connected with the universities—their pattern of organisation, their internal structure, their arrangement of courses and faculties, their mode of recruitment of staff and students. The list could be extended to embrace the whole gamut of work done—and not done—in our universities. Since adult education work has so far not constituted one of the recognised activities of universities in the country, every new university that is set up follows the precedents already set. After all, nothing is so safe as what one is familiar with.

Unfamiliarity is only one, though possibly the most widespread, of the various reactions that one gets to any mention of extension work. There are a couple of other variations on this theme also. Some regard it as fad, perhaps a harmless one

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other's concern is devitalising in the short run and dangerous in the long run.

Where does one begin and how is one to achieve a kind of breakthrough? These are questions that cannot be answered in this brief paper. I only wish to mention one thing that we ought not to do in the process, and that is to copy foreign models. Our social and economic situation is qualitatively (not to say quantitatively) different and so the models that we evolve will have to be different. I suspect that one small reason why so far we have not made any significant progress in this direction is because we have not fully grasped this point.

but nevertheless a fad, and therefore to be kept clear off. Others recognise the need of doing something in this direction but feel helpless in view of the financial argument, a point of view referred to above. Even those who feel sympathetic to the cause, so to speak, deplore the lack of support for these programmes from the State Governments and/or the U.G.C. The outcome in all cases is the same: the universities continue to be as isolated from the community as before 1947.

The thing to reflect upon is not the inability of our universities to have yet another department (of extension work) but the inability to change their direction of work. Extension work is not an additional programme of work undertaken in response to certain pressures and in certain situations. It is, to put it simply, adding another dimension to the mission of the university. No university today is worth its name unless in addition to discovering knowledge and imparting it to those who seek it formally, it can also cut across the traditional barriers of who is within its boundaries and who is without it. These barriers have broken down in most other countries of the world. It is a sign of our being out of step with the rest of the world that we still cling to those notions which have been exploded long since.

Indeed it would not be too much to say that we are imprisoned in that mould which we took over from nineteenth century England. That we should still be imprisoned in what that country herself has outgrown is ironical in the extreme. It only serves to underline the point that we are hidebound in our thinking and unadventurous in our actions. Is it necessary to say all this because our universities have neglected to do their bit, in a manner of speaking, by adult education work? It is, because unless we recognise the fact of still being governed by traditions and concepts that have been discredited, we would not have taken even the first step towards breaking with them. It is vitally important to make a new beginning. Our universities must learn to accept their social obligations. Adoption of extension programme is not the only way of doing so, but it is perhaps the most obvious and the most urgent. This is also the most effective way of bringing the university and the community together. The present state of non-involvement in each

the resources of a university can be of immense value to the adult. Studies include the humanities and the natural and social sciences. These need to be presented in a language and method appealing to participants with differing educational backgrounds. The resources in this field are rich and varied; few nations can match India in the extent and wealth of her cultural heritage. Its people, and indeed other nations, have much to learn from this "light of Asia". Added to an appreciation of the past are the opportunities, through the fine arts for creative expression which can provide new satisfactions and life-long enrichment.

Illustrated courses in the sciences have a popular appeal, as have discussions dealing with the phenomenal growth and impact of science on everyday life.

Another subject is that of the changing family in urban and rural India. Traditional patterns are increasingly giving way to new relationships. The university needs to be sensitive to these problems which confront youth, young families, and middle aged and older citizens.

A political democracy is comprised of thinking men and women actively participating in the affairs of national, state and local government. Universities can count among their former students many who later become leaders of society. Today the quality of leadership—present and potential—must be continually improved. Where better can this be done for the top levels of leadership than on the dispassionate ground of a university? What we have said about civic responsibility applies equally to the subject of international affairs. India's involvement in world affairs offers a stimulating field for adult study. The mass media can play a strong role in aiding the university to offer effective programmes in this field.

Other topics that can stimulate people to further their education are those concerned with the population explosion, food and health, the struggle to eradicate illiteracy and the improvement of schools, the provision of leisure pursuits for youth and adults, to mention but a few.

The need for the present generation to learn one or two new languages is given high priority in national education plans. Instruction is required for Hindi and regional languages and for English and other foreign languages. Adults are not able to attend language classes in regular university hours; they require

## A PLAN FOR UNIVERSITY EXTENSION

J. K. FRIESEN

THE MODERN UNIVERSITY is a very special institution of immense value. In fact, without the expertise of university trained personnel and facilities, progress in today's world is unthinkable.

As far back as 1951, the Planning Commission observed that "The Universities can strengthen their position as agencies for public co-operation by establishing Extension Departments and by developing field work programmes." The extension programmes are by and large not concerned with the obtaining of degrees. Such programmes can be divided into: (1) The General Programme; (2) Professional Education; (3) Special Projects.

### *The General Programme*

The university, through general courses, can appeal to a large adult clientele of all ages. When we consider such offerings as popular lectures, radio forums, film shows, concerts, dramatic productions, science exhibitions, the fine arts and a selection of courses from the liberal arts—the university becomes an immense classroom for the community. The crowds that presently flock to the campus to see educational and other films indicates the interest such cultural attractions hold. Courses and events should give all who can benefit from further learning an opportunity to widen their mental horizons.

Intensive studies in the liberal arts for a more selected public aim to train men's minds to think critically and to deepen their social, economic, and cultural interests. In these pursuits

displays the marks of a liberally educated person, he is regarded as a leader not only in his profession but in the community where higher education is a positive status symbol. Leaders in the professions are increasingly persons with a well-rounded education, men and women who are looked upon for, and can provide, leadership.

Continuing professional education can be provided within the profession itself and through related agencies and by higher education. Our discussion is concerned with the part a university or college can play in this field. This opportunity can occur only if certain obstacles are overcome. For one, there is little tradition in India of professional persons returning to the campus for further learning. As was observed earlier, the university is partly at fault for not recognising this need. Again the professions are either insufficiently aware of the need for upgrading their members or else do not provide the opportunities. Both self-employed persons and government personnel should squarely face this need.

Let us select examples from a few of the professions and discuss briefly what a university might contribute to their continuing education.

### *Community Development*

Since the inception of a broad system of developmental services, India has put an impressive effort into developing extensive training programmes for its personnel. How will the university see its role in the education of this professional staff?

In Community Development, which embraces a family of professions, a key man is the Block Development Officer. The ultimate success of development activities is attributable in large part to the quality of the B.D.O.'s own basic and continuing education. Much care needs to be exercised in selecting a person deeply interested in rural betterment and having the necessary administrative leadership.

With reference to Community Development, the university is in a unique position to assist the senior officials of this service in broadening their intellectual outlook. The campus should be a frequent meeting place for such personnel to benefit

special classes and methods that allow scope for experimentation. A responsible university will also see to it that illiteracy of any person in the lower staff ranks will not be tolerated and that literacy classes are accepted as a feature of campus life as they are now becoming for the villager and hopefully in the factory.

### *Continuing Professional Education*

Shri J. C. Mathur has aptly observed that "In a developing society the quality of professional leadership has to be as high as, if not higher than that of similarly placed personnel in developed society, because planning and production have to cover, in a short time, stages that were covered over a long period in developed western societies. ... Again, coordination and contracts between the various branches and activities that exist in developed societies have to be specially visualised and promoted in emerging countries by professional people and leaders who should therefore have an overall view of things."

### *Aims of Continuing Professional Education*

The first and obvious goal is to improve the quality of professional men and women. Today it is inconceivable for professional persons, to terminate their education at any time. The explosion in knowledge makes it imperative to keep up-to-date from the day the graduate leaves his alma mater. Communications has now made it possible to share knowledge rapidly within a country and among nations.

Secondly, there is at the same time a need to broaden the horizons of these groups as professions become more and more interrelated; to illustrate, an architect today may wish to be well informed on business practices in addition to being an artist and a planner; and a medical doctor finds that sociology and psychology will help him in his practice; a rural extension worker may soon discover that social psychology may be as important for his work as plant science; the ultimate success of an industrialist may depend on a sensitive understanding of human relations and communications.

Thirdly, society looks up to the professional man. If he

The methods employed will vary; for example, accounting courses may be conveniently offered through correspondence study whereas programmes on the managerial level may take the form of short courses or longer training. Labour education is in many ways a more difficult undertaking as this may involve release time for the employee. The low level of literacy is an added problem, yet the need for workers' education is a pressing one, advanced industries in India can share experiences which the newer ones might well adopt or adapt. Higher education should concern itself with the top level of labour and with aiding workers and the relevant government departments in improving and evaluating labour programmes.

The whole area of in-service training for business and industry is one where higher education is little involved and which could be a most productive field of education. Close consultation with business is a pre-requisite. A group of universities might consider combining forces in planning regional programmes of this kind. Advice and resources should also be sought from the excellent management training centres in Calcutta and Ahmedabad.

### *Health Services*

A survey conducted by the Adult Education Department of the Rajasthan University in various centres in Rajasthan, highlighted certain needs for health personnel, from the medical practitioner to nurses, technicians and other para-medical groups. The University's concern in in-service education is through the Faculty of Medicine and a number of other departments of teaching and research. Some of the courses might be undertaken by the Faculty and others in collaboration with the State Department of Health. A special project in family planning would be particularly suitable as university extension programme as its success depends, in considerable measure, on informing the community at large.

### *Engineering*

Shri V. G. Garde, former Head of the Malaviya Regional Engineering College, Jaipur whose wide experience over many years in the field makes him a very special authority, sees

from faculty and visiting experts and from current research in various fields. This contact, for all personnel in development, is of added importance in a system which provides that these persons be based at administrative headquarters with only occasional visits to agriculture colleges or other centres of teaching and research. The worker should have opportunities for constantly refreshing himself, not so much on administrative duties (this is mainly his employer's concern) but on the subject matter and methods he is daily required to apply in the field.

### *Teachers*

It is not the intention here to set forth detailed programmes for in-service training in this or any other of the professions.

Shri V. V. John stresses in one of his articles that many persons in the teaching profession are unfit for it and urges that "... the thousands of unqualified and underqualified teachers in our schools should be put through intensive courses in summer schools, correspondence courses, and where necessary, full-time courses".\*

A properly organized profession can itself contribute to raising the morale and qualifications of its members. It can do much to make its association an effective service agency including in-service training. As other countries have shown, such a development raises the status of the profession in the eyes of its members and of the general public.

Finally, institutions of higher education, along with the Department of Education and Community Development, need to explore ways in which non-officials at the panchayat and samiti levels may improve their performance in the operation of primary schools.

### *Business and Industry*

In larger centres in India there is a growing awareness of training industrial personnel—from senior executives to labourers and the departments of commerce, public administration, law and economics at the universities are beginning to play a role in meeting this need.

\* "Teachers' Day", *The Times of India*, Delhi, June 9, 1965



Several such projects are already being explored by the Department of Adult Education at the University of Rajasthan. Among them is a proposal that the University collaborate with Community Development in the literacy programme of the Fourth Plan, in such ways as teaching of trainers, research and evaluation, offering longer courses in professional adult education. This project might also include the selection of a pilot project for one or several panchayats.

Other special projects that are now being explored or could be considered by the University, in cooperation with the sponsor, are those concerning teaching methods, communications, public administration, management and labour and leadership in voluntary agencies.

technical and engineering education as a ladder of opportunity for personnel capable of further education. He feels that students, having completed the Junior School Examination, should be able to continue with the diploma courses during their spare time and subsequently be given the opportunity to complete a degree course while serving in industry. Shri Garde observes that :

For this purpose, part-time correspondence courses must be organised on a wide scale. It would not be enough to provide these courses in selected institutions. It should be necessary that every institution has these facilities so that a person may not have to go far to avail himself of these opportunities. It is necessary that for such courses, facilities are provided for some practical training in addition to the home study done by the students. For this purpose, it will be necessary that facilities for practical training are available near the place of working of a student, hence the necessity of providing the facilities on a wide scale in all the institutions instead of at some selected ones.\*

Continuing education in the professions is a vast field for higher education to explore. I have made only passing reference to this topic and have not mentioned such professions as planning, social welfare, forestry, recreation among others. All such continuing programmes should be planned jointly by representatives from the professions, by the employer and the Department of Extension.

### *Special Projects*

Consistent with the aims of continuing education the university can make a valuable contribution through undertaking carefully selected projects. Again these must be based on special community needs thoroughly discussed by the faculty concerned and the Department of Extension and be assured of adequate financing.

\* Memorandum on Technical Education, submitted to the Education Commission by Shri V. G. Garde, Malaviya Regional Engineering College, Jaipur, January, 1965.

the students were obviously greeting the arrival of one of the professors.

### *Law Classes*

Except in a few places, law classes in Indian universities are conducted during the evening hours, and this part-time arrangement has been held to be responsible for the rather low standards of legal education in our country. The legal acumen of the Indian lawyer, which is widely acknowledged, owes little to the evening exertions in the law colleges, and is largely the product of self-study.

The law classes came to be held in the evenings very largely because they were intended to enable working people to take a further degree which made them eligible for small promotions. And since most of them were doing jobs of which they were not very proud, the law degree was also sought as a way of escape into another career. But often the enrolment consisted of young people who were not employed during the day. No one seems to have thought of alternative programmes of law studies for full-time and part-time students.

### *Duration*

This brings us to the consideration of one of the questions relating to programmes of evening studies. In all universities except Bombay, the duration of the courses for full-time day students and part-time students attending evening classes is the same. When Dr. V. K. R. V. Rao suggested in the Post-graduate Evening Institute in Delhi that part-time students should agree to doing M.A. course in three years instead of two, the students did not like it, and Dr. Rao, who was then Vice-Chancellor of Delhi University, did not press the point.

No careful study seems to have been made of the study habits and the examination results of evening college students, with a view to ascertaining whether an extended period of work would improve matters.

Our examinations being what they are, the decision-makers will have difficulty in proving the case for a longer duration for courses in evening colleges than in the day colleges.

## EVENING COLLEGES

V. V. JOHN

THE ATTITUDE to evening colleges in our country has undergone a change in the last ten years. In 1959, on the abolition of Punjab University's Camp College in Delhi, the University Grants Commission accepted but with a bad grace the starting of evening classes under Delhi University. The Commission, while grudgingly agreeing to the starting of undergraduate classes in the evening shift in five colleges, firmly opposed the starting of post-graduate studies in evening classes.

The Ministry of Education was, however, unable to resist the pressures created by the disappearance of the Camp College and got Delhi University to start what was christened infelicitously as the Institute of Post-graduate (Evening) Studies. This Institute was nearly closed down two years later, owing to idealistic objections from the University Grants Commission. But the Institute survived, and the Chairman of the University Grants Commission was himself requested by the Ministry of Education to head a committee which made a study of the whole question of evening colleges. The findings of this committee acknowledged that the evening college performed a useful function, and the recommendations were intended to give it a higher purpose and a better programme than hitherto.

Even earlier, evening classes existed all over the country, for professional studies in law. I remember my first acquaintance with this phenomenon. On arriving in the city of Trivandrum to join college, I was walking along one of the main roads in the evening, when there issued from one of the buildings along the road the sound of spirited howling. I enquired what was going on, and was blandly told that it was the Law College;

to do. But the vast majority of those attending evening colleges are not in this helpless condition.

In a recent survey made in the University of Jodhpur it was found that among the motives that induced people to go to college, the most powerful was to improve their prospects in employment. Another motive was the search for status which goes with a university degree. A few claimed that they had come to improve their knowledge of different subjects, and "to serve their country".

I can speak with some experience on this subject as I worked on the teaching staff of the Post-graduate Evening Institute in Delhi for an academic year. At the instance of the University Department of English I did the same course for a time for both the part-time students of the evening colleges and the full-time day students. Twice a week I talked to the students from the same notes, once in the morning and once again in the evening. The experience was rewarding in that I learnt a great deal about how teaching is vastly influenced even at the post-graduate level by the group you are teaching. There were brilliant students in the day class. There were also many who were there because their parents did not know what to do with them otherwise. The rudest joke that I ever made in a class was when one of these latter fraternity fell asleep in the front row during one of my lectures, causing much merriment among his classmates, whereupon I interrupted myself and said, "I let sleeping students lie."

Among the students of the evening college there were no brilliant ones, but none went to sleep either. They were earnestly wide-awake, and their modest abilities needed continuous attention and guidance, which they gratefully received and to which they responded. Looking back, I am unable to decide which was the more useful work I did, in the morning hours or the evening.

### *Planning for Evening Colleges*

The possibilities offered by evening colleges are yet to be fully exploited by our universities. One of the reasons is the way we plan development and growth as merely a process of providing more and more of the same thing.

I remember upbraiding a law student during the first term of an academic year, for not regularly applying himself to his studies. His answer was, "If I can pass this examination with two months' work, why do you oblige me to work for 9 months?" Unless the curriculum makers and examiners can satisfactorily answer this question, it is idle to talk of evening colleges needing a longer duration for different courses in higher education.

The experience of evening colleges elsewhere in the world presents a contrast. I visited the evening college of John Carroll University in Cleveland, Ohio, a few years ago. They had an enrolment of 1200 students. The Head of the college told me that normally it took nine years for a student in the evening classes to finish the requirements of the four-year undergraduate course. The rules did not insist that they should take that long to finish their studies. The course requirements were so high that ordinarily a student took more than twice the time taken by the full-time students.

In arriving at any decision on the duration of courses, we shall be beginning at the wrong end if we fix a four or five-year period in evening colleges for the normal three-year degree course and a three-year period for the normal two-year post-graduate course.

On the other hand, the universities should be able to draw quite different morals from the fact that part-time students are able to do the university course during the same period as the full-time students take.

The moral is that most university courses, particularly in the arts faculties and law, are not challenging and exacting enough to fill the time and energy of the full-time student. The unrest among students in many places is due to this.

### *Are Evening Colleges Needed?*

Considering that in the arts faculties there already is a seeming over-production of graduates, is there a case for starting evening colleges and adding to the supply? Here again, the evening college may serve as a corrective to the errors that we make in our educational planning. Large numbers of young people now go to college because they do not know what else

now come up against a new problem because the curriculum in the schools is being so radically changed that a wide gulf exists between the diligent school boy and his parents. We have all heard of the impatient and earnest lament of American educators that parents are the last persons who should have any children.

The new mathematics and the new science curricula oblige many parents to take up evening courses, presumably in order to enable themselves to help with the home work of their children.

In our country such parental solicitude is not widespread. Parents are content at best to contemplate with pleasure the spectacle of the youngsters' advancement in knowledge without any desire to participate in the thrills of learning that their children are experiencing. If an ambitious and imaginative programme of studies for adults were designed by some evening college, it is possible that some of the parents may react enthusiastically to this.

In our country at present, plans and platform oratory notwithstanding, there really is very little desire for education, and little respect for it. There does exist a desire for university degrees, which is not the same thing as a desire for learning. This is evident from the resistance that one comes across, whenever programmes for improving the curriculum and raising standards are proposed.

### *What Kind of Colleges?*

Evening colleges, of which there are by now 79 in the country with an enrolment of 32,000 subsist on the vulgar yearning for university degrees. Considering enrolments in the United States or the USSR the figures are low, but unless these colleges have more meaningful programmes there is no case for increasing their number.

In the regeneration that our educational system needs, the evening college could play a vital role. It should propose to itself the high mission of bringing some meaning into the meaningless, drab lives of people who during the day are overwhelmed by the exigencies of making a living. The evening college by its slick performance in the examinations, has already demonstrated the inadequacies of our curricula and the absence of an adequate

Most of our evening colleges are replicas of the day classes, and in some ways a kind of a reduction of them to absurdity. Since every one wants a degree in this country, and there are thousands who missed the chance when they left school, the evening colleges seem to provide them with this opportunity. But these colleges could do much more.

For one thing, even persons who have had a university education might need re-education. They may also need instruction in branches of learning which they had not done in college.

Every evening college ought to begin by determining the needs of the community which it serves. Such study should (a) ascertain what opportunities there exist for education to perform a service; (b) consider request from professions, trades and community groups for specialized trainings; (c) assess deficiencies of working adults in various professions and trades; and (d) be continuously sensitive to the civic, personal and social problems of people that can be alleviated by education.

Besides the normal curricula set by the University for its various degrees, evening colleges could arrange programmes of study and teaching in a vast number of fields with a view to raising the professional competence of people and to enriching their lives.

The Kothari Committee suggested the teaching of new subjects and skills such as Shorthand and Typewriting and Fine Arts of Music, Painting, Drama and Dance. To these may be added other subjects such as the following: History and Civics, Arts and Crafts, Recreation and Physical Education, Industrial Arts and Technical courses, Health Education, Home and Family Relationship, Foreign Languages, Leadership Training, Agriculture, Home Economics, Teacher In-Service Training, and Radio and other forms of communication.

### *Parents' Education*

Considering the advances being made in all branches of knowledge, there should be a yearning in the hearts of most educated people to acquire greater proficiency in the subjects in which they are interested, and in excess of that which a formal college education had given them.

In the United States and elsewhere grown-up people have



## UNIVERSITY'S ROLE IN TRAINING OF ADULT EDUCATORS

GLEN A. EYFORD

IN THE summer of 1967, the University of Rajasthan, through its Department of Adult Education, offered the first full-time certificate course in Adult Education to 15 students recruited primarily from government departments most concerned with the education of adults (agriculture, health, cooperation, education). The course was staffed from the University's Department of Adult Education, assisted by lecturers in psychology and sociology, and by two Colombo Plan visiting advisers from Canada.

The curriculum was divided in four papers: I—Principles and Methods of Adult Education, II—Adult Learning, III—Historical and Comparative Perspective of Adult Education, IV—Organization, Administration and Financing of Adult Education. It is hoped that this course which grants a certificate will eventually lead to a degree.

This certificate course in adult education was experimental. The University of Rajasthan wanted to test the interest in such training and wanted an opportunity to evaluate the relevance of this particular curriculum. The actual value of this course to the students is still being determined, even though their personal evaluation of the course ranked it very high.

The foregoing sketchy account of the first full-time university-based training program in adult education will prompt many educators to ask why a university is undertaking training in a new and untried field—a field which is interdisciplinary and which has yet to receive universal recognition as a legitimate

challenge in our examination system.

There are people who, dismayed by this discovery, would blame the decline in academic standards partly on the evening college. This is like blaming the thermometer when you have fever.

All hours of the day and night are hours for learning and there is nothing unacademic about the idea of an evening college. But it should, instead of being content to do the day college's work in less time, innovate, experiment and go in for bold improvements.

The day colleges will resist change and improvement; for what goes on in most of them is a vast conspiracy of the incompetent against the more capable elements among the students. Change could therefore begin in the evening classes, in the areas of curricula, teaching procedures and methods of evaluation; and gradually, the day colleges may be expected to follow. It could be a flexible system where the student could be allowed to proceed at his own pace. We may find a solution this way to the disheartening wastage in our schools and colleges.

The evening college I have in mind is not the self-supporting and even profit-making racket that we are familiar with in some places in the country. The task I have outlined is not a task for the racketeer, and not for tired men who after a full day's teaching in some day college, agree to teach again in the evening for an hour or so, for a pittance. It is a task for the brave spirits who not only teach, but also create in the community around the urge to seek learning.

For, it happens that our professional men, and adults generally, do not believe that a college, apart from giving them a degree, could do them any good. They do not even face the exigencies of the American parent who goes to the evening classes, because he cannot otherwise help his young boy with his home work involving all this new mathematics. Our evening college will have to create the urges that it will then proceed to satisfy.

of adult education—methods, techniques, educational technology; he must know something about organizing and administering educational programmes—educational administration, planning, financing, evaluation. It is essential that this interdisciplinary training programme be coordinated and supervised by full time academic staff, preferably with special training in adult education.

Because the professional training course itself must employ the best methods in providing learning opportunities, because it must be flexible and practical, and because of its interdisciplinary character, it is unlikely that such a programme should be directly attached to an existing school or faculty of education. Unfortunately most traditional educational faculties are too preoccupied with producing teachers for the school system and it is doubtful that they would be able to provide the training of the broad and practical kind outlined here. For example, many of the students taking special training as adult educators will have more experience in certain fields than the teachers themselves. This can be a great advantage in the learning process but only if the teacher sees himself more as adviser and a resource person than as an authority.

In many respects, professional training in adult education resembles a workshop in which teacher and student alike through their various experiences and insights are developing skills and knowledge based on sound theory, verified by practice and experiment.

The university also provides a ready outlet for the products and ideas developed in this learning workshop—or is it a laboratory?—and through its various faculties and departments can permit the adult educator to bring new research into the community, into the hands of the practitioner whether he be a farmer, an administrator, a teacher, a scientist or an engineer.

Throughout India there are many thousands of people working as adult educators, most of whom would benefit from further training. Vital adult educational activities are now performed by health workers, agricultural agents, cooperative education officers, community development officers, Indian Administrative Services officers, teachers of literacy, college extension teachers, educators within the medical, law and engineering professions, to mention only a few. It is clear that not all of the training

subject for university training and research—considering all of the other urgent demands being made upon the universities in India. Nor is it convincing to state that such programmes have become customary in North America, Britain and Australia; that fact alone is no reason that they should be undertaken in India, with its special needs and current priorities.

What, then, justified the experiment at the University of Rajasthan? This article will attempt to answer that question and will attempt to give reasons why other universities in India might wish to undertake similar experiments and implement similar training programmes.

First of all, adult education in the university context, must be understood as something which includes adult literacy but which also goes beyond such fundamental educational activities. Adult education is understood here as any pursuit of knowledge undertaken by an adult in a systematic way. Therefore those people receiving special training as adult educators should be reminded that their role is to provide educational opportunities for adults who wish to learn, whether in a formal setting for credit or in an informal setting just for the enjoyment of learning. The professional adult educator should be competent in arranging basic literacy courses as well as advanced refresher courses for teachers, physicians, and engineers.

When adult education is understood in this manner, it can hardly be argued that there is not a need for such education in India, or, for that matter, in any country of the world. Learning is becoming a continuous process and must be seen as a lifelong activity if societies and individuals are to nourish each other. This awareness is producing a desperate need for the professional adult educator, someone who sees education as a continuous process offering diversity of opportunities for a wide range of people.

The kind of professional training called for can best take place at a university because only at a university are there the necessary subjects and resources which can contribute to his development. For example he must know as much as he can about the country in which he lives—history, culture, economics, sociology; he must know something about his students—adult psychology and the teaching-learning transaction; he must know something about the principles and practices

education must be supported by careful research and study. Such studies should be undertaken by the adult education staff in collaboration with their colleagues in other departments, and by the staff along with its students. Modest funds will have to be allocated and the findings of the research should be introduced not only into the teaching programme but also made available to those segments of society where it is pertinent.

The actual areas of research are too numerous to be mentioned here and perhaps it would be best for each university to determine its own interests depending upon its resources *and its perception of the needs of the immediate community*. The resources of NCERT would be valuable here and close cooperation with that body would be most fruitful.

It is also highly likely that many government departments and other agencies would wish to call upon the university for research assistance in determining for example how best to introduce change into village life, how to prepare people for urban living, how best to use radio, film and television in adult education, the value of programmed learning, the most appropriate use of small group discussions.

The innovative role of such study, *related as it would be to a department concerned with the practical application of educational principles*, should be carefully emphasised. Traditional educational practices are being questioned by students throughout the world and educators should be concerned if their teaching is not producing learning. Fortunately, adult educators have more flexibility than is provided in the school system and they are therefore freer to produce new processes into the education. It is not sufficient to read about similar experiments elsewhere in the world since it is often true that the situation is quite different; further, the conditions in India are best appreciated by Indians who should be initiating their own experiments in learning and adapting other ventures to Indian conditions.

in adult education can be done through full-time certificate programmes or through degree programmes. There is an increasingly urgent need for short courses to serve the interests of people already working in those fields mentioned above and who require special assistance in getting up to date in the subject matter of their work (agriculture, family planning, nutrition, health, etc.) and in such practical educational subjects as communications, new educational technology, financing, planning and administration, and teaching methods. NCERT has provided valuable special training during recent years and there is evidence of an increasing need on a regional basis, centered in a university.

Many government departments and agencies attempt to provide their own in-service training programmes but it might be useful to supplement these programmes with university based short courses and conferences which would deal more with the process of adult education than with the content, the latter, perhaps, being the province of the department or agency.

A common and sometimes valid criticism of universities is that they are too aloof, that they are too detached from contemporary society, and that the wisdom or knowledge which they generate is seldom fed into the society where it can do most good. The isolation of the university is an old and noble tradition, but it seems to be a luxury which no country in the world can afford today. This does not mean that the university neglects its function as a place of thought, reflection and critical examination; of course it must continue to do this. However, the modern university must add to its function of teaching and research a third one, best described as continuing education. The valuable resources of the university must be made more readily available to the community. This can perhaps best be done through informal adult educational activities such as those described above which offer short refresher courses for those working in adult education.

Such activity as this clearly establishes the relevance of the university in the minds of men and in some cases may even serve to attract more support from government and eventually business and industry.

To keep the training program relevant, and to encourage innovation and experiment, any professional course in adult

of more flexibility than class room education and can be achieved with a greater amount of economy since many items of expenditure in the regular system of education at day and evening colleges are eliminated. If the scheme is carefully prepared and operated by devoted and skilled teachers and educational administrators, standards of education need not and will not suffer. The scheme of correspondence instruction requires well prepared instructional material; ample exercises in the application of knowledge; identical courses, final examinations and degrees as for the regular courses; a slightly longer duration of courses than for the regular colleges; and carefully planned programmes of contact classes, refresher courses and radio talks for the students of the correspondence courses.

At present the School of Correspondence Courses of the University of Delhi is enrolling and preparing students for the B.A. (Pass) degree of the University of Delhi. The enrolment of students in the last 7 years for the first year of the B.A. has been as follows : 1962—1112, 1963—1910, 1964—1931, 1965—3000, 1966—3400, 1967—3500 and 1968—6000. Those who have attained the age of 16 years and have passed higher secondary or equivalent examinations are eligible to complete a B.A. in four years and those who have intermediate or equivalent examinations may do it in three years. English is compulsory for all and Hindi for those who have studied in higher secondary. Two of the following elective subjects to be studied for the course are, Economics, Political Science, History, Commerce, Mathematics and Sanskrit.

The entire syllabus for one paper is suitably divided into nearly 30 lessons. Each lesson covers the same amount as the teaching work normally done in one week's period in regular classroom lectures. Lessons are prepared by experienced teachers of the University and other top ranking scholars and are carefully edited. Each lesson mentions the exact portion to be studied from the textbooks prescribed by the University of Delhi for the regular B.A. (Pass) course. The lessons cover the entire course in simple language and each lesson contains ample objective and essay type exercises. In addition to these lessons which are written lectures, supplementary material are sent to students on those aspects which are not covered by lessons and the text books, particularly on the current problems in social science subjects.

## CORRESPONDENCE COURSES IN THE UNIVERSITY OF DELHI

N. K. PANT

IN JULY 1962 the Directorate of Correspondence Courses was established by the University of Delhi. It was set up as a pilot project in pursuance of the recommendations of the Expert Committee appointed by the Ministry of Education, Government of India, under the Chairmanship of Dr. D. S. Kothari, the Chairman of the University Grants Commission. The pilot project has proved successful and it has been made permanent.

The School of Correspondence Courses has been established with the following objectives :

- (1) To provide an efficient and less expensive method of instruction at the higher level in the context of India's national development.
- (2) To provide facilities to all qualified and willing persons who are unable to join regular university courses due to personal and economic reasons or due to their inability to get admission to a regular college, to pursue higher education.
- (3) To provide opportunities of academic pursuits to educated citizens to improve their standards of knowledge and learning through continuing education.

The supervised correspondence instruction is a very well tried method of imparting education in a large number of countries such as Australia, Scandinavian countries, the U.K., the U.S.A. and the U.S.S.R. The correspondence method admits



of the regular students. In the B.A. examination held in April and September of 1967, six students out of 14 securing first division were from the School of Correspondence Course, and the first three ranks were secured by them. Out of 40 students who obtained second division, 24 were from the School of Correspondence Courses. The remarkable success of the correspondence instruction is partly due to the intensive instruction imparted and partly due to the strong motivation of the students who are mature. It is a testimony to the expectation that if conducted with due care, the correspondence course will succeed in maintaining high academic standards.

The break up of the students enrolled for B.A. 1st year class in 1967-68 is as follows : 87 per cent were male and 13 per cent lady students. Of the total students enrolled, 36 per cent were below 20 years of age, 46 per cent between 21 and 25 years, 17 per cent between 26 and 35 years and the remaining 1 per cent above 36 years of age. There were 7 students above 50 years of age. Nearly 85 per cent of the students enrolled in the School of Correspondence Courses are gainfully employed persons. They are drawn from all walks of life. A large majority of them are from the low income group. Some of our students are drawn from among the armed forces, including senior commissioned officers, engineers, medical personnel, business executives, administrators and legislators. A few of them are residing outside India, being members of the staff of Indian embassies abroad and their dependents.

It is now widely acknowledged that correspondence instruction is more economical than the regular college education. There are, however, some misapprehensions about correspondence courses among educational administrators and academicians. In the first place, there is a false sense of fear that this method would replace university and college education completely. Those who harbour such notions are ignorant of the real situation. No student who can afford it and can get admission to a college or a residential university will ever enter the correspondence course. Only those who are employed but are keen to improve their educational status will come forward to join correspondence courses. Another class who will join it are those who have not done well in their qualifying examination and hence are not in a position to be admitted to a college. There

The lessons and exercises are pretested and constantly revised. Two lessons in each subject are sent to students every fortnight.

In order to provide instructional service, well qualified teachers of the status of readers and lecturers are employed by the School. The correspondence method imparts individual instruction to each student who submits answers to the student's response sheet contained in each lesson. The individual instruction is widely acknowledged as the most advantageous system of learning.

In order to overcome the inherent weakness of correspondence instruction, namely, the absence of regular classroom contact between the teacher and the taught, the following programmes are organised :

(1) One central personal contact programme in Delhi for 21 days in the month of May every year, and three regional contact programmes in Allahabad, Jaipur and Madras these being areas of concentration of students of correspondence courses. Lectures, seminars and discussions are organised in the contact programmes.

(2) Sunday contact classes are in Delhi for the second and third year students. It is proposed to extend them to other cities where large numbers of students are living.

(3) A programme of radio talks on Political Science, Economics and English since October 1966 in collaboration with the All India Radio. This programme is intended to supplement regularly mailed out lessons, and to make available to the correspondence courses the live voices of their teachers and other scholars who deliver these talks.

The students of the correspondence courses take the same examination as regular students. As the students are spread throughout the country, the arrangements for examinations are made at four other centres besides Delhi, namely, at Madras, Lucknow, Bhopal and Bombay.

A comparison of examination results of the students of Correspondence Courses and of regular students shows that quantitatively there is not much difference between the two categories. In terms of quality the performance of correspondence students has been progressively better as compared to that

## THE MYSORE EXPERIMENT IN UNIVERSITY ADULT EDUCATION

PRABHU SHANKARA

THE University of Mysore was founded in 1916. The first Chancellor of the University was the Maharaja of Mysore Sri Krishnaraja Wodeyar. Both in the first Senate meeting and the first Convocation address of the University he emphasised that the University should, in addition to other functions, address itself to the task of carrying knowledge to the doors of common people who were not privileged to enter the portals of the University.

The mandate from the Chancellor was well received by the intelligentsia of the University. Of course, it took some time for the academic fraternity to prepare themselves for this stupendous task because it implied two things. The medium of instruction at the University level was English. And the area they were dealing with was higher knowledge. The large masses of the region whom they had to contact did not know a word of English. So it was necessary that the scholars had to prepare their talks in Kannada, the regional language. Secondly, they had to evolve a form of presenting their subjects in a simple language and in an interesting manner. The struggle was started and creditable success was achieved in a remarkably short time.

The story of the growth of this movement in this University forms a substantial part of the history of university adult education in India.

To begin with extension lecture camps were planned by the enthusiastic members of the University Teachers Association. These extension lecture camps were different in essence from the extension work done in Western universities. Here, instead

are also students with good marks in qualifying examinations, but who belong to a low income group and hence cannot afford to bear the cost of college education and so will accept this method of education.

I would like to emphasise that no sensible advocate of correspondence instruction would ever suggest that this method is superior to a regular college education. There can be no two opinions that a residential educational institution is the best mode of higher education. College education comes next where an opportunity of contact between the teacher and the taught is possible. The correspondence method of instruction occupies a third place insofar as the efficiency of the educational system is concerned. The contact classes, personal contact programmes, radio, television lectures, students-teachers-get-together programmes are some of the activities which reduce the disadvantages of the students who pursue education through correspondence instruction.

versity of Mysore is continuing these Schemes, of arranging Extension Lectures and publishing them in popular hand-book form.

There is one difference between the early stages of the extension work and its present position. In the initial stages lectures were offered by the extension department. Lectures, topics and even the titles of the talks were fixed by the departments in consultation with the lecturers who volunteered to deliver lectures. About three decades of this work has aroused interest among the people. The procedure has changed and now we get demands from several people to depute persons of their choice to deliver lectures on subjects that they choose. Of course such awakening is most welcome. It proves the efficacy of the scheme.

Another encouraging aspect is that there is a very good demand for the extension lecture hand-books. The number of pages of these books is between sixty and hundred. We still offer the books at a nominal price—a quarter of a rupee. Three thousand copies of each are printed. Several books have seen many reprints. One hundred and sixty-five books have been published so far.

Dr. K. V. Puttappa, a great literary figure and educationist of Mysore and a former vice chancellor of this university, described the role of the university in three parts: *Bodhananga*, learning and instruction; *Samshodhananga*, research; and *Prasaranga*, extension. We believe that no part of the university's functions can be ignored and have been striving to the best of our abilities to fulfil the obligations of the University to the society.

of inviting interested listeners to the University campus for the discourses planned for them, the teachers had to move out of the University to speak to interested listeners. The University Teachers Association had to involve several agencies to make the lectures' programme successful. They had to contact a local body that could provide a forum for the lectures. The local body, say the municipality, or a school, or a Karnataka Sangha—an organisation to promote literary and cultural activities—had to undertake the responsibility of arranging the meetings and collecting an audience. Lecture notices were printed and circulated. The lecturers did not, however, accept any remuneration.

The first camp was arranged between May 22-28, 1933 at Hassan, a district headquarter. Some of the topics dealt with were: co-operation, some Experiments in Psychology, new Trends in Kannada Literature, dreams, and Local Self-Government. One of the lectures "The Way the Earth and its Inhabitants took the present form" was illustrated. There were also several readings from the Classics.

The camp was a great success. The response from the listeners was encouraging. Several local bodies offered financial help. Demands from other places to arrange such lectures began pouring in. The University was impressed by the usefulness of this scheme and undertook the task of financing the scheme.

As more and more such camps were held, many improvements suggested themselves to the organisers. Instead of arranging lectures on "stray topics", they found it more useful to hold a course of lectures on the same subject at a place. Also more lectures on "scientific topics" were arranged. Most of the lectures were illustrated. Follow-on courses were held in the same places where lectures were held before. In a short time, the University Extension Lecture Camps became well-known throughout the State.

Further improvements were made on the Scheme. The scholars who delivered lectures were requested to prepare the manuscripts of their talks and hand them over to the University for publication. The idea was found to be good and the response was instantaneous. They submitted the manuscripts, and they were printed and sold at a very nominal price, 1/8th of a rupee. Very soon these hand-books also gained popularity. The Uni-

obligations as union members and as citizens. The Workers' Education Scheme has a three-tier system of training for example, education officers, worker teachers, and workers. In a period of a decade the Central Board of Workers' Education has got 30 regional centres, 68 sub-regional centres, and has trained about 14,000 worker teachers and 0.7 million workers. These figures reveal that while good work has been done more has to be accomplished. The apprenticeship training programme under the Apprentices Act 1961 has helped to meet the pressing need of vocational and technical training facilities. Under this Act, industry is under the obligation to train apprentices in proportion to the number of workers employed. Fifty trades have been so far designated for apprenticeship training in 195 industries. The duration of apprenticeship varies from six months to four years. As many as 3473 establishments have already trained 11,261 apprentices and 37,205 are under training. Here too, considerable leeway has to be made up.

Facilities for university education for those who are educated up to higher secondary standards are provided by the universities by way of evening classes for employed persons. Some of the universities have introduced correspondence courses for the benefit of those who cannot devote time regularly. Special sandwich courses for operators and supervisors and middle management personnel are organised by the National Productivity Council and Local Productivity Councils affiliated to it and the Management Associations. There are now two specialised institutes for advanced courses in Business Management at Calcutta and Ahmedabad. Industry extends facilities to its employees selected for undergoing such courses. There are quite a number of industrial establishments which have organized special departments for training the personnel working at different levels. Well-planned training programmes form an important part of the annual budgets.

There is also a scheme for training first line supervisors in industry by making use of facilities available in the industry itself. Under this scheme "tailor-made" programmes are prepared to suit the specific requirements of the particular industrial establishment after assessing its training needs. Short-term courses for supervisory development are conducted by the Directorate General of Employment and Training for those who

## ADULT EDUCATION AND INDUSTRY

P. CHENTSAL RAO

INDUSTRY in India has not been slow to recognize the need to have an educated work-force for new ideas. It is recognized that new practices cannot be effectively communicated to minds which are untrained to receive them and to make use of them. Those in charge of industry have realized the importance of literacy and education.

Adult illiteracy is more prominently seen in the older established industries than the new ones in the country. This is easily explainable because newer types of engineering and chemical undertakings that have been recently set up could not be set up without skilled and educated workers. In the older industries like tea plantations, coal mining, cotton and jute textiles, which account for 25 per cent of the workers employed in organised industry, more than 80 per cent are illiterate. Even here the average is lower, approximately 65 per cent in respect of the age group 16-45.

Therefore, arrangements have been made for spreading literacy in these and other industries, but they fall short of requirements. There is an institutional framework not only to extend literacy, but also to give continuing education to those employed in industry.

The Central Board of Workers' Education which comprises of government, employers, workers, and universities has as its main objects *inter alia* stronger and more effective trade unions through better trained officials and more enlightened workers, and promotion of a greater understanding among workers of the problems of their economic environment and privileges and



## CONTINUING EDUCATION AND THE EDUCATIONAL AUTHORITY

J. R. KIDD

JUST BEFORE I came to India I visited the United Nations in New York in connection with International Co-operation Year. Riding in a taxi from the airport we were talking about "higher education" and the cab driver joined in the conversation. It was his opinion that a university education is a priceless possession although he had never been to college. He declared: "If you don't have a college education, you sure have to use your brains."

Ready or not, like it or not, whether we have spent time at a university or not, we are all in this predicament. Change now occurs so rapidly that none of us can stand aside from this responsibility.

Once at a Unesco conference, England's Minister of Education quipped: "Educators of the world *Unesco*, you have nothing to use but your brains." Our task is not just the nourishment of excellent brain-power but keeping it in constant use. In other words continuing education. And not just for the elite, but for everyone, including us.

This paper will be about continuing education and the opportunity, perhaps the responsibility of the educational authority and the teacher, for it.

### *Words and Deeds*

One of the deepest of all valleys is that which often separates words and action, speeches and implementation.

If one were to judge the content of many resolutions, he

have to conduct these programmes at unit levels. These courses are meant to equip these persons with the basic knowledge and skills required to function effectively as advisers to industry in respect of these programmes. In the Supervisory Development Programmes conducted by the Directorate-General of Employment and Training during 1967-68, it was found that most of the Training Officers from industries showed keen interest in developing and conducting training programmes for their supervisors.

We are still far away, however, either from liquidating mass illiteracy which Mahatma Gandhi said was "India's sin and shame", and neither adult education nor education in general has been able, as he wanted, to open "the minds of the pupils to the greatness and vastness of their country".

thought to provide many new forms of educational service.

When a Texas millionaire asked the President of Harvard University what it would cost to establish a new Harvard, he replied: "One hundred million dollars, but it will take a hundred years to do it." No Harvard can be created overnight at any price. Yet several hundred universities, some of them already exhibiting a splendid record of achievement, have been built in India and round the world in the past two decades. Nor can an adult education programme be established overnight. But experience elsewhere, in the Province of Nova Scotia in Canada, in the State of Michigan in the United States, in West Germany, in Russia, in the Phillipines, in the West Indies, shows that when there is a will, and sustained effort, there can be extraordinary achievements in a decade or less.

The decision has been taken—it must be done. There is evidence that change can come in a relatively short time.

What are the main road blocks to change?

There are several, of which I will mention only the most important. I shall limit myself primarily to those that affect the teachers and the schools.

First, misunderstanding. Many people, many teachers even, have not thought about, do not understand what is meant by continuing education. They may even look on education as something that happens to a child, like "catching the measles", not as the continuous development of the intellectual and spiritual powers of people. Or they may equate adult education with primitive forms of literacy, or with some remedial task. They do not yet comprehend that by adult education or continuing education we mean all of the forms of education and culture that a man may need for his growth as a man and as a citizen.

Secondly, some people actually believe that adults cannot learn, that effort spent upon the education of adults is wasted.

Others fear the opposite. They acknowledge that adults learn effectively but do not want them to learn because this will make them more independent, harder to control or victimize. Some politicians and trade union leaders as well as money lenders want people to be much as they are. For a century or more the East India Company and the British Government failed to provide adequate education in India for

would be certain to conclude that every adult in the world who wished to continue to study, could have his chance. However, acts have not kept pace with words.

Still, we need not indulge in pessimism. Actions do begin with thoughts, which are expressed in words. Because of our impatience to do better, we ought not to miss the significance of what has been accomplished in a comparatively short time. When the Indian Adult Education Association was found in 1939 only five other countries had any kind of a national office or much programme that was significant.

Yet, when the Unesco World Conference convened 21 years later in Montreal, the delegates unanimously affirmed : "Nothing less will suffice than that the people everywhere should come to accept adult education as a normal, and that governments should treat it as necessary part of the educational process of every country."

To some this seemed like an extravagant statement. However, less than a year later, representatives of teachers and educational departments from all over the world met at a Conference of the organizations of the Teaching Profession in New Delhi and applauded the Indian Minister of Education when he said : "Adult Education must occupy an important place in the national system of education. It must become an essential and integral part of the total educational system of the country."

And just four years later, at a General Conference of Unesco, official representatives of 120 countries formally approved, without a single dissent, the same proposition. They went further, they said that all forms of education up to the very highest ranges, should be made available to any adult who has the interest and capacity and the determination to work.

So much has happened in a few short years.

This is the beginning of a new chapter for mankind, this means that everywhere in the world mature people who have the will to learn will have the right to study.

They will have the right. But will they have the opportunity ? Do men and women in the villages of Rajasthan, or in Kota, or Jodhpur, or Bikaner have the opportunity ? Only in part. Why not ?

First, and obviously, it will take time, effort, money and

more education tend to display more responsibility. The Montreal declaration from which I quoted earlier, puts it "Mutual respect, understanding, sympathy are qualities that are destroyed by ignorance, and fostered by knowledge." Now I am sure that you can give examples to the contrary. I also know men and women who have had little formal education but whose attitudes and behaviour are exemplary. But the general case still stands unchallenged, those who know more, and participate more in affairs, develop a capacity for responsibility.

The best safeguard that adult education will not compete for spare funds with the schools is provided when the school authority engages in adult education.

This proposition is true for several reasons. While you cannot offer good education, or good anything else without spending money, the education of adults through the schools is comparatively inexpensive. The class-room and facilities are already provided; it costs relatively little to keep them open for additional hours either at night or between school terms. When schools are open for adults as well as for youth, administrative costs of adult education are kept to a minimum. If schools are designed for the use of adults as well as youth, excellent facilities can be provided at no, or very little extra cost.

Moreover, adults are parents. The adult who is himself receiving further education, is better able to value the school and is more likely to support measures for its improvement. The best friends that teachers have are the people who appreciate education growing out of personal experience.

Since the schools are provided from tax funds, they are paid for by the citizens. The schools represent an expensive investment. Increasingly, citizens will demand that full value be received for the investment. The richest people, the Americans, are now insisting that the schools of the land be used for all possible purposes. When citizens of India learn, as some are learning, that schools in Russia, in the United States, and in Britain may be used sixteen to eighteen hours a day, some of them twenty-four hours of the day, they may want to know how long their schools are being used and for what purposes.

There is another side to this. Occasionally strong special interests such as labour unions or professional societies have demands that since they pay taxes, special schools should be

fear of the consequences. The extension of adult education was opposed in London as well; one British Lord argued against an Education Act in 1850 because it would make the lower classes "insolent and refractory instead of content with their lot in life". This is an old, old, story, and there are still modern day examples.

Some teachers oppose the spread of adult education. They seem to fear that they, the teachers, will be burdened with heavy additional responsibilities. Even if continuing education is desirable, they argue, that is no reason why teachers should always be obliged to make the chief sacrifice.

Some also seem to believe that if there is to be an extension of education for adult, this will cut into the funds, already too scarce, now available for the schools. Others maintain that the schools are not designed for and cannot administer effectively the education of adults.

Some of these roadblocks are real, others are just shadows which will disappear if faced squarely. But when a man fears something, even something that is unreal, this can be as formidable a barrier as the most stubborn fact. The strongest chains are those with which men fetter themselves.

Now I have asserted that not only has an irrevocable decision about adult education been made everywhere in the world. It is also true that the history of many countries clearly indicates the effectiveness and value of adult education.

Let me review some of the considerations that lead to this contention. I have presented them in the form of propositions, not to be dogmatic but for sake of clarity.

### *Some Propositions about Continuing Education*

Adults have a capacity for learning and make excellent students. Of course the demagogues are right. With learning people are less likely to be mere dupes or pawns. They tend to resist compulsion. Education may make a man discontented with his lot, and, if his lot ought to be changed, some discontent may be an essential prelude to action.

However, men learn more than facts and skills, they learn attitudes. There is mounting evidence to show that in respect to such attributes as understanding and tolerance those with

men and women in Yugoslavia have been given sufficient understanding and familiarity with science so that rapid progress could be made in production and technology. No attempt was made to give the citizen a scientific education, but he was helped to feel at home and able to cope in a society transformed by science. This was done, in a few years, in the schools of Yugoslavia.

Examples need not all be drawn from Communist countries. Let us take the United States. In 1965, in that country, the Government has planned a massive attempt to give education to millions of people who may have had a year or two of schooling but, who, in reality, are "functionally illiterate" not able to take or hold jobs in modern industry, or keep well enough informed to vote intelligently. And the programme is moving forward quickly, because in every town and village there are rooms and librarians in the school house, and at least a nucleus of trained staff for the classes in fundamental skill and citizenship. The "evening institutes" in England have also been used, or in the case of an emergency may again be used, as centres for training and morale building.

Can you think, in the present emergency in India, of the value to the nation if a centre for instruction, for training in various skills, and for exchange of news rather than rumour, could be opened up over night in every Indian village?

Such a net-work of schools for the parents as well as the children is an asset in peace-time and may be the strongest possible bulwark in a time of national danger.

*There is no incompatibility between organizing adult education through an educational authority and through voluntary associations.*

It is often stated that adult education is a voluntary enterprise. Of course most forms of learning for adults occur as the result of the decision of the learner. He chooses to learn, or not, although of course there may be "extrinsic" motivation in the form of awards, certificates, a larger income, or even coercion in the cases where, if he does not take further training, he may be discharged or fail to win promotion. Not only is adult education usually a voluntary act but many of the agencies that have pioneered in adult education have been voluntary organizations. The Workers Education Association in the

built for them. Where such demands have been granted the result is competition for the funds voted for education. But where the school administrator is already providing education for adults he is able, legitimately, to set his face against special pleading, duplication and waste of resources.

*The school authority can do an excellent job in providing Education for adults.*

If you doubt seriously the capacity of the school authority to serve the educational needs of adults you may not be impressed with any argument of mine. What you should do is to visit classes in the Soviet Union, or Czechoslovakia or the United States. You may be astonished by their excellence.

Of course some obvious conditions must be laid down if there is to be good quality. Adult education is a special field of work. It should be administered by some who has special experience, teachers should be carefully selected and trained, facilities should be adequate for adult use. You don't put a large man in a desk designed for a boy, and you don't give a mature man the kind of intellectual fare that nourishes a boy. There should be sufficient books, audio-visual materials and services. But these conditions are equally true if your objective is to teach Hindi, or mathematics to pre-school children.

*The Nation that uses its schools for the education of adults has a remarkable asset in times of national emergency.*

Have you ever considered why it was that Russia after 1917 was able to cope with a very high incidence of illiteracy in barely two decades, and why the programme did not stop with the mastery of a few elementary skills of reading but carried men and women step by step to a second and third and fourth stage. Because of compulsion and coercion? In part, perhaps. It may be easier when a new form of behaviour can be demanded. But also because Russia employed all of its schools for the education of men and women as well as for children and youth. These are the schools where Nikita Khrushchov secured all his formal education; he could neither read nor write when he was twenty. Literacy classes were not dependent upon the enthusiasm of a few dedicated people in a handful of groups using borrowed facilities. They were held in the finest schools and museums, under the direction of the outstanding teachers.

Or have you considered the manner in which thousands of



accepted the notion of continuing education and carried it down to the beginning of the secondary schools. With a very few exceptions, all young people will attend schools part time and be employed part time during their entire secondary schools career. At the age of eighteen, or twenty-five or forty-five, when they are ready, they will be entitled to go on with further studies, some of them leading to university, others not. Courses and the necessary educational materials of all kinds will be available in the village or commune or city wherever a man resides. This plan is expected to take at least a decade to introduce and become effective.

It is not necessary to accept such a plan of secondary education (which many people may criticize on other grounds) to be fascinated with an experiment of designing a many stage educational programme for hundreds of millions of people. Whether this experiment succeeds or fails, we should await the results with interest.

### *Teaching Adults Is a Privilege, not a Burden*

It simply is not true when a school authority engages in adult education that every teacher will be dragooned into spending long hours every evening before another class. How could such a notion have had such widespread circulation? If you think about it for twenty seconds, you know that it couldn't be so.

First, many teachers do not have the taste for, the zest for, the capacity to work with adults. They need not, indeed they ought not.

Second, when a school authority develops an adult education programme, an effort is made to seek out many talents for teaching engineers, agricultural field men, business and professional men, housewives, men and women with some special talent or experience, teachers and professors who have retired or are soon to retire. Of course diligent search must be made for suitable staff but, in most places, such teachers can be found.

Third, in those schools where a major programme is offered for adults, specialized adult teachers are often employed. If you had been attending a school this afternoon in Kiev, Russia, or Flint, in the United States, or Vancouver, Canada, you would have seen some of the teachers arrive at three o'clock, to serve

United Kingdom, Chatauqua in the United States, Frontier college in Canada, to name three examples. In India there are notable organizations, Literacy House in Lucknow, The India Adult Education Association, the Mysore Adult Education Council, for example. No thoughtful person would ever want to inhibit or jeopardize the work of such agencies; we need more of them.

However, the initiative by educational authorities in undertaking activities of adult education rarely, if ever, has led to any competition with or curtailment of voluntary enterprise. On the contrary, it is such countries as England or the United States or Norway where the educational authority is extremely active that voluntary associations are most numerous, where they receive support from Government and are able to obtain greater results. One mark of a good adult education programme by the State authority is the support and service that it provides to voluntary associations, support in the form of grants, or programme materials, or educational leadership, or research and evaluation. Well planned programmes by state or local authorities will result in more and better voluntary efforts.

### *Continuing Education Means that Various Stages Must be Planned*

We are all aware of "literacy campaigns" that failed because they stopped almost as soon as men and women had mastered a few elementary skills, and no reading materials, at an appropriate level, were provided.

This calamity is equally possible with a concept of continuing education unless those responsible ensure that there are libraries and broadcasts, and courses and study programmes available at various levels so that learning can be truly continuous, so that a man or woman at any stage in life can find an outlet for his educational interests and needs.

To offer such a comprehensive, many stage programme requires the leadership, and the resources of the state voluntary associations can assist but they are not able to offer the breadth and depth and variety demanded.

One of the most "revolutionary" plans for education has just been announced by China. The Government of China has

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### Summary

We have noted that all countries have now accepted the point of view that adult education should be provided as a regular part of the educational system. We have also noted some objections but, after examining the facts, have dismissed them.

Let us now summarize briefly some of the advantages.

*For the adult.* He is able to find, close to his home, a programme through which he may be able to prepare himself for a change in his vocation, for his role as a parent and his responsibility as a citizen.

*For the School.* We have noted how the school is able, almost as a byproduct of adult education, to obtain the understanding and support of the enlightened citizen. Frequently, as well, the programme offered to adults is experimental and may lead to new activities in the school curriculum for young people. Over a period of just two years, in a board of education I know, many new activities have been added, such as sports and physical fitness, local history, comparative religion, archaeology, the arts. The entire science curriculum has been improved and extended, partly with the aid and support of parents who are engineers. One other result was the amendment of the examination procedure.

In particular, school programmes for adults often result in the development of effective education for citizenship and a more satisfying use of leisure.

*For the teacher.* He has the opportunity to obtain the satisfaction of assisting other mature people to progress, the stimulus that comes through interaction with people of different experience, the encouragement of continuing his own education.

### Conclusion

All over the world there is now an acceptance of the concept of continuing education that everyone will pursue some form of learning all through life.

Simultaneously a trend has developed for school authorities in many countries to become the major provider of education for adults.

until midnight. In Russia the best and most experienced teachers are reserved for the education of adults.

Even if your school begins to engage in adult education, you, yourself, may not be called upon to teach adults. But, if you wish to do so, and prepare yourself, you may have the opportunity. In some places there is modest payment for this extra service; in some places the time is volunteered. However, even when paid, few adults teachers that I have ever met carry on this work as a supplement to income. If that's all you want there are probably other and easier ways to earn extra rupees. Most teachers of adults continue in this work year after year because they find it satisfying. It is stimulating to deal with mature people, to learn from them as well as teach, to have no power over this student other than the curiosity you are able to arouse in him. Many adults, though of course not all, are full of a yearning, a zest for learning, respond to guidance and show admirable progress. It is a very satisfying kind of privilege to guide them in continuing their education.

I have mentioned that people other than school teachers also teach adults part time. But the leaven of education is maintained by the person who makes teaching a career. A teacher is naturally concerned about salary, conditions of work, security, just as much as is any trade union organizer. But the teacher also belongs to an ancient and trusted profession. The mark of any profession is not the money that its members can earn. Not at all. The marks of any profession, law or medicine or engineering or teaching, are just two: the continuing education of the members and the possession of an ethic. For teachers, the ethic is to hold high the lamp of learning in every field. That you will say is a cliché, and it is, but clichés sometimes are simply truths. It was Manu who stated the goal hundreds of years ago: "To carry knowledge to the doors of those that lack it and to educate all to perceive the right."

One of the most compelling reasons for a teacher to take part in adult education is that it influences his own continued education. Overstreet once warned that no teacher who has ceased to learn ought to be allowed near students who still enjoy their capacity. A great Canadian educationist, M. M. Coady used to say "that a man who has ceased to learn ought not to be allowed to wander around loose in these dangerous days."

## ISSUES IN LIBRARIES FOR ADULT EDUCATION

N. N. GIDWANI

EDUCATION to the philosopher is the sum total of all experience and to the educator it is a conscious organised and purposeful activity directed to acquisition of learning by various agencies and tools. Up to the recent past, the latter concept was sandwiched between two popular fallacies; firstly that education was *completed* after finishing a chosen course of study, and secondly, that it could be had at a fixed place like school or University. The former fallacy brought only the inevitable stagnation and wide wastage of intellectual potential of the community and the latter a dichotomous divorce of the educational centres from home and society. It is now increasingly realised that education is a life-long process of continuous development by a variety of agencies and that universal education alone sustains society. One of the most crucial problems facing us today is the education of adults, without a formal education, who must continue to learn if they are to play well their part in shaping our ever-changing world.

The ideal of continuous development of their potentialities has been thus far within the grasp of a few, chiefly the rich and the leisured class. The adult education movement endeavours to enlarge the province of these favoured few into a democratic achievement of many, by utilising the findings of psychology of maturity and sociology of groups and the community. In giving effect to this endeavour, libraries which are primarily educational institutions for intellectual advancement have a vital part to play by disseminating facts and ideas in the community.

For the teacher and the school administrator this is not a threat, this is an opportunity.

What we are witnessing is really nothing new for India. Life-long learning is not a novel concept here. Today it has become common for students of all ages to travel thousands of miles seeking further education. But the first such educational travellers came to India hundreds of years ago much as some now go to Oxford or Harvard or Moscow. *Early Indian Writings* are filled with such notions as I quoted from Manu; thoughts also found in the quatrains :

Learning is a treasure that needs no safeguard :

Nowhere can fire destroy it or proud kings take it.

Learning is the best legacy a man can leave his children;

Other things are not true wealth.

Our minds in recent days and weeks have been turning again to the national emergency. For such a time adult education is a necessity not a luxury. And there are other goals for the long difficult days of peace ahead, goals requiring equal courage and tenacity, as your late Prime Minister Nehru remarked : "The problem before us is ultimately to change the thinking and activities of hundreds of millions of people, and to do this democratically by their consent."

Can this be done without the full partnership of the Schools ?



*The Librarian as Adult Educator*

Let us now review the relevance of the library and its expanded services in fulfilling the aims and programmes of the adult education movement. If we accept the philosophical view-point that all experience is education, then all libraries automatically are adult education institutions. Librarians will then have nothing more to do than carry on their traditional library functions efficiently. As already stated, we have opted for a more purposeful and goal-oriented approach. Andre Maurois goes so far as to affirm that "education is but a key to open the doors of libraries". This would logically lead us to adopting the thesis that among the many agencies which participate in programmes for adult education, few have the tremendous potentialities of public libraries, for providing masses of people the opportunity of self-education which they need and deserve. The fact is accepted today that the library must take the lead in stimulating and helping to shape the desire to learn on the part of the people of its community. Since only a small percentage of people in the most favoured communities use the facilities of their libraries, and since the majority of the people of the world have at least only mediocre library service, the librarians must conclude that, if they are to have greater share in the building of happier individuals and a better society, they must go beyond their role as providers of materials into the more active role of adult educators.

The librarian's approach in the past to adult education was that of extending cooperation to other agencies in the field, and of helping individuals anxious to educate themselves by providing them with graded reading lists suitable to their physical and mental ages. The pronounced move since the last decade has been that of assuming leadership in this area by maximising the use of well organised information and education services throughout the country by waging a dual war on illiteracy and cultural apathy.

Some of the causes which have made the public library the focal point in the adult education movement are widespread literacy, free library service, an abiding love of books and reading imbibed since the tender age through children's libraries, shorter hours of work, plenty of leisure, increasing longevity,

*Growing Importance of the Library*

The concepts of "library" and "library service" too have acquired new dimensions during the present century. Where the traditional assumption for them was "a collection of books" and "custodial functions", we have today in libraries, besides books, a wide variety of materials, such as newspapers, journals, gramophone records, films, tapes, documents, pictures, paintings, microfilms, toys and what not! On the other hand, the librarian endeavours mightily to propagate that all these materials are for "use"; he mostly lends them out. To that end he provides "open-access" and is not over-exercised about the loss of material either by overuse or by theft. He promotes their use by provision of plans of what is in the library, guides to the use of the institution's resources and to shelves in the stacks, periodical displays of newly acquired books, freely making available classified reading lists on a wide variety of subjects and keeps the library open from morning to night. He supplements these efforts by providing the readers with bibliographical documentation, newspaper clippings, reprographical and readers advisory services. He endeavours to make the library a centre of lively intellectual activities by organising exhibitions, study circles, book reviews and discussion groups, poetry readings, concerts and playing of records and tapes etc. He himself is trained in the management of books and other materials in the library and is well versed in the techniques of readers' guidance. He takes the library to the homes of the people through branch units and mobile library services and endeavours to attract more people to read, study and educate themselves, by means of extension activities. Thus the custodial function of the past has been replaced by multi-purpose functions of the library today. The library is now a tool of research, a source of information and ideas, an agency for increasing vocational competence, a place for aesthetic appreciation, a centre of pleasant recreation and finally an institution of education. In addition, because of the increasing leisure time available to us today, it also serves as a moral force specifically as counter-action to less elevating pastimes. The adult therefore, in whatever form he pursues education, finds the library the best source of help.

## LIBRARIES FOR ADULT EDUCATION

their education is utterly wasted, especially in rural areas. According to the Library Advisory Board's report the public libraries in India had in 1954, "only one book for every 50 heads and as many as 20 persons between themselves read only one book in a year".

The necessity for providing a free public library service to the literate population in our country and making planned onslaughts on illiteracy and putting forth Herculean efforts for the provision of mass education, has assumed a compelling urgency because of rapidly expanding demands for skilled and broadly educated personnel in our various undertakings, overcrowding of physical facilities in the present educational institutions, and greater availability of leisure time to people which at present is frittered away in non-character building activities. That there is a crying need for such a library system today is established by the thriving business which the subscription libraries make in many cities, the brisk sale of paper-backs, newspapers and light magazines and the heavy use to which the existing public libraries are put. We may take by way of example the Delhi Public Library, characterised by UNESCO as the "busiest public library in Asia". It was originally set up as a joint Government of India and UNESCO project and is now run entirely by the Union Education Ministry. It now issues nearly two million books every year. It sponsors many adult education activities and provides a home for many cultural organisations. Its annual report for 1963-64 reveals that 73608 registered borrowers used it and the number of books loaned out daily exceeded 5000. We need libraries of this type in all cities and even villages of India.

It is therefore a matter of paramount importance that at least 10 per cent of the expenditure earmarked for education should be spent on the follow-up library services so that the fruits of education can be continuous, increasing and permanent. The present position, unfortunately, is that we are spending less than 1 per cent on this essential service and that too in a haphazard and non-motivated manner. It is learnt that a sum of 21 crores is being provided for public library set-ups in the Fourth Plan as against the total outlay in education of 1949 crores of rupees. This means that only 1.07 per cent of the allotment in education will be available for public libraries, with the ever present possi-

vacations with pay, extension of educational opportunities and the democratic urge for self-advancement by equipping one's self in a more satisfactory manner. On the other hand the community whole-heartedly supports this free service on the basis of two axioms—that reading is good and every one should read.

Although such favourable circumstances don't obtain in most developing countries, the importance of "life-long learning for survival" and therefore of library services should be accepted. If our up-coming societies, with their present passion for self determination, are to march ahead then they must avail themselves of the maximum advantage of the current explosion in knowledge, especially in scientific and technical fields and should reap immediate gains in scientific agriculture and in controlling their multiplying population. Their compelling need of raising responsible leaders at all levels who could help in directing the control of social change by striking a working balance between worth-while traditional values and powerful pressures of a fast changing machine-oriented society, of inculcating a national outlook, of developing rational and scientific attitudes among the people, of making them abandon their fatalistic inertia for a life of planned endeavour and hard work, is accepted. All this can only be achieved if this vital educational service is given its proper place in the national planning for development.

### *The Library in India*

It would now be appropriate to appraise the library scene in general, and the public library in particular, in our country within the present framework of national educational conditions, needs, resources and achievements.

Crores of rupees are spent yearly in imparting primary education. To a great extent they are wasted because the large majority of beneficiaries leave off their schooling in the middle. Even those who complete it have no libraries to fall back upon to consolidate and increase the gains acquired by their initial efforts, with the result that they soon relapse into illiteracy. Even literacy has no meaning unless it is used and used rightly. We have 100 million literates in this country but their utilisation of literacy is poor because they do not have access to any properly stocked libraries. The ultimate result is that money spent on

The enactment in the near future of this proposed Bill coupled with the availability of funds by Government will give the public library movement considerable momentum. For this, buildings, books and trained libraries will be needed in large numbers. However, centrally located sites and building materials are bound to be in short supply. We also need a large number of properly trained librarians-cum-adult educators who may man the proposed vast heirarchical network of libraries in our country. All these problems will have to be suitably assessed and solved.

### *What Are the Solutions?*

Are we doing anything to study and solve these thorny multi-dimensional problems? We have not even touched their fringe. Any phenomenal growth which may therefore come about, will be by trial and error methods, and therefore will tend to fritter away our precious resources. Since money and materials are both in short supply, it is necessary to devise new and unconventional techniques and thus ensure maximum utilisation of available resources, talents and means.

What "unconventional" techniques can we adopt in setting up a public library system? I think a practical way out would be to utilise most extensively our present library resources in whatever context they may have been originally set up, for public use. I suggest that we may utilise libraries in schools and colleges and even Universities for developing a public library system. Buildings in which these are housed are mostly used during the day time. These libraries could be used to some extent for use by the public in the morning and evening. The Municipal Corporation of Bombay is trying to move in this direction. To solve the problem of accommodation we could even revive the idea of having libraries in the temples. Given the spirit of genuine accommodation and shedding off the attitude of "possessiveness", the authorities concerned could be persuaded to permit the use of a small portion of their building for this laudable service.

The librarian/teacher looking after the institutional library should be entrusted with overall responsibility of, if not its actual functioning, this "extension" service of the parent insti-

bility that these figures may still undergo drastic reductions.

The importance of adult education for our national reconstruction is now being increasingly realised but there is hardly any parallel awareness of the vital role that a library can play in its success. Excepting in Madras, Mysore, Maharashtra and Andhra Pradesh, no other State has a systematic public library system. It is appalling to state that a city like Bombay does not possess a proper public library. The blame for this could be shared both by the librarians and the public. The former lacks organised initiative and the latter is utterly undemanding!

The Union Government has cast a small pebble in the placid pool of public apathy in the form of a "Model Library Bill", which was circulated to all the States for adoption in 1962. So far, the Bill does not seem to have graduated into a law in any State, other than the four stated above.

Since some action in future is likely to be taken on the lines marked out in this Bill we may note its salient features. The responsibility of establishing, maintaining and developing an adequate library service is vested in the State Government which is required to set up a high power State library authority for that purpose. The system is to consist of a State Central Library and a network of libraries in the districts, reaching down to the village level with a separate library committee at every stage. The library set-up will be a limb of the state education directorate. The finances for the system will be realised mostly by levying a cess in the form of property tax supplemented by grants from State and Union exchequers.

The proposed imposition of "cess" has been widely criticised. It is argued that since the expenditure on all social welfare services is met straight out of the total resources of the Government, why should library services be excluded therefrom? The expenditure ought to be met out of grants for education and not by direct taxation. It is also argued that this set-up should be made independent of the Directorate of Education which is already over-burdened with too much work and responsibility; otherwise the library movement will get bogged down in its very infancy. The main issue, however, is whether most States will accept this draft Bill, with some changes wherever expedient, or will it lie unattended as it seems to have so far.

faculties and the active student population in a university would need constantly, need not be freely issued to others. In fact, experience shows that what non-university men would need is not what the university people usually need. The entry of such serious adult readers from outside the university campus will, I believe, raise the academic standards, for, nothing generates an atmosphere of serious and scholarly study more than a sizable collection of studious people engrossed with their books in a library.

The resources of a university library could be utilised further by providing a mobile library service (a sort of peripatetic university) by providing block loans of selected books to other institutions, or groups of individuals meeting for any specific purpose for a short period, by arranging talks along with appropriate book exhibitions at various centres, and more appropriately by opening an independent wing of the library for adult education purposes. By these methods the university could shed its cloistered character and go out to the community at large and make its life richer by returning at least a part of the contribution made by the community towards its costly set-up and up-keep.

It is heart-warming to recall here the pioneering leadership provided by the enlightened authorities of Rajasthan University. It is the first university within the country which has established a full-fledged Department of Adult Education. It is also probably the first university which has started a full-fledged children's library as an integral part of its university library services. More proposals are on the anvil which when implemented will enlarge the scope of the present services and introduce new ones which will in time to come transform the university into an intellectual power house of society whose light and warmth will be joyfully received in every home.

To conclude, there is a heightened awareness all round in our country as to the very important role education plays in the life of a nation on the march. If newspaper reports are any clue, then both the educator and the student are highly agitated in the cause of their betterment. That the Government is alive to the major issues is clear from the Model Acts (whether for the universities or for the library set-up), and from the consensus which is emerging on National Education

tution and he could be suitably remunerated.

No doubt this approach is beset with many difficulties and problems. But given good-will it could be worked out during the interim period until new and proper public library buildings could be constructed in central localities, books and equipments purchased, and adequate staff recruited and trained.

The situation could be handled at least for a quinquennium by attracting the community to the existing libraries while at the same time setting up a sound national library service at all levels.

Such a service would result in better libraries in academic institutions and their intensive use. The barrier that divides the society from the formal educational set-up today can also disappear by use of this technique.

### *The University Library*

By way of an example we may specifically consider how the university library could discharge such a public function. The university libraries today assume responsibility for the faculties and students mostly at the postgraduate level. May I ask what happens to all those students who leave the university after completing their courses of study? In what way can they keep themselves intellectually alive and marginally abreast in their chosen field of specialisation? Where can they turn for their intellectual sustenance? This seems to be no one's care and responsibility! There are no public libraries or in fact any other libraries suitable for their needs and which can cater to their needs. The number of publications is too large and individual items too costly for them to buy. The only institution which could come to their rescue is the university library. Such a rescue is generally denied to them. The net result is that they stagnate both professionally and mentally. They are thus not encouraged in any way to carry on a life-long self-directed study for the rest of their lives for which the university is supposed to have trained them. Thus the whole purpose of their education is defeated.

I anticipate strong objection to what I propose. But I plead that the problems of space and accommodation wherever they genuinely exist are not insoluble. The materials which the



## MUSEUMS AND ADULT EDUCATION

GRACE MORLEY

RECOGNITION of the museum of every kind as an effective instrument of information and instruction is general in India, and indeed is by no means a recent discovery. This is not surprising when it is recalled that museums in England had been the model for many Indian museums. The Victoria and Albert Museum of London, founded in the middle of the 19th century, was the first museum to be organized expressly for education and probably accounts for the fact that a good number of the museums established in various parts of India in the latter half of that century and in the first quarter of the 20th century specifically refer in their documents of organization to educational purposes.

Recently, of course, the educational aims of Indian museums have become more explicit. Educational purposes and methods are frequently the subject of discussion at professional meetings, such as the All India Museums Conference held in New Delhi in April, 1969, to mark the Silver Jubilee of the Museums Association of India. A national organization for museum education, to give leadership in the subject in India and to represent India at the International Council of Museums' International Committee on Education and Cultural Action was founded in May, 1966: the National Committee for Museum Education. It includes development of museum education for adults in its programme.

There are a few children's or young peoples' museums and some of the larger museums have children's sections. All the larger museums have occasional or regular programmes for

Policy based on the recommendations of the Education Commission. I hope that in this plethora of activity we do not lose sight of the fact that an efficiently administered modern library constitutes the most universal, most accessible and most economical source for self-education and let us hope that India will soon come to be known as the land of libraries, light and learning as it was in times of yore.

to the place and its Stupas, where the Buddha preached in the deer park. For these museums and the many like them in the various States, the guided tour conducted on request or according to a regular schedule by a well trained guide lecturer, is the principal educational offering for the adult visitor.

The variety of courses, classes, lectures, musical and other programmes of cultural and educational nature, so highly developed in Western countries, are hardly to be found as yet in Indian museums. But there are indications that museum attitudes are changing in India. Though their importance for research and as places of rich archaeological collections are not forgotten, a few of the leaders among the older museums, and many of those more recently established have taken tentative steps toward more effective cultural and educational activities for the service of adults. The very fact that there is a general tendency among all the museums in the country to improve their exhibits—the basic general means of instruction they all share—is an indication of the increasing concern for serving in some way the general public of all ages, even when the museum remains tied to its passive function of a place of collections and exhibitions. For example, the National Museum, New Delhi (founded in 1949) soon after its installation in the first unit of its own new building in late 1960, initiated a regular free programme of motion pictures presented several times every week and with several showings on Sundays. These films are on themes related to the exhibits of the Museum, as on monuments or sites from which some of the sculptures exhibited come or on techniques of miniature or mural painting, making of beads at Cambay from prehistoric times to the present day, weaving, etc. They are very popular and undoubtedly add dimension of living reality to the well and logically arranged, well labelled

young people and all receive class visits for which they usually provide guide service.

Museum education for adults is less well developed. True, such museums as the Indian Museum, Calcutta, which celebrated a century and a half of its existence several years ago, and the Government Museum, Madras, which completed its hundred years in 1951, carry on the tradition of the learned societies which were influential in founding them and continue to be closely associated with them. These societies gave to lectures for adults a prominent place in their programmes and the museums which they assisted in various ways usually offer individual lectures and series of lectures of a scholarly kind each year. They are well attended in such cities as Calcutta and Madras.

*For the casual adult visitor most museums have guide lectures, and the guided tour of collections has become a normal service in most large museums and even in several small ones.*

Both the Indian Museum, Calcutta, and the Government Museum, Madras, though they have exceedingly large and important collections of archaeological material representing to some extent all parts of the country, have departments of natural history, ethnology and arts as well. Similarly the Prince of Wales Museum of Western India, founded only in the 1920's, with especially rich collections of miniature paintings and decorative arts, has an archaeological section and it has likewise a natural history department. The comprehensive or general museum, after the original pattern of the British Museum, seems to have inspired most Indian museums at their foundation. However, archaeology soon took the dominant place and the majority of museums in India are now primarily museums of archaeology. Except for the National Museum, New Delhi, which, in its very large archaeology and arts collections aspires to represent all parts of the country and all the major schools, museums tend to be predominantly devoted to the material of their own area. Examples are the Archaeological Museum of Mathura, in which the terracottas, stone sculptures and bronzes, from pre-history through the Sunga period (2nd century B.C.), the great Gupta period (5th to 6th century A.D.) to the 12th century are magnificently represented. Similarly Sarnath, essentially a site museum, though very large, is devoted

to the place and its Stupas, where the Buddha preached in the deer park. For these museums and the many like them in the various States, the guided tour conducted on request or according to a regular schedule by a well trained guide lecturer, is the principal educational offering for the adult visitor.

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The most spectacular progress in museum education for all ages has been carried out by the two applied science museums of the Council of Scientific and Industrial Research : the Birla

Industrial and Technological Museum, Calcutta (opened in 1959), and the Visvesvaraya Industrial and Technological Museum, Bangalore (opened in 1965). Though many of their programmes of demonstration and instruction are directed to students, whose study of sciences in the class room they supplement and enrich, they have great attraction for adults due to their effective exhibitions, lectures, and guided tours. However, it is especially in their extension services, carried out, among other methods, by mobile exhibitions attractively mounted in trailers, sent to villages and rural areas beyond the distance from which the Museum itself can attract visitors, that serve the adult rural public flocking to see them with great curiosity. Usually they and other extension exhibitions become the focus of science film programmes, lectures and demonstrations of various types directed to adults, including special seminars for science teachers of the area in improved techniques of science teaching.

The Birla Academy of Art and Culture in Calcutta, founded only recently, proposes to organise a large variety of educational and cultural programmes intended for adults. It has a modern building of exhibition galleries for archaeology, traditional arts and contemporary painting and sculpture as well as an excellent small auditorium for dance and music and space for a music school. It is located in a rather well-to-do residential area of the troubled city of Calcutta, is open on week days from 4 to 8 p.m. and on Saturdays and Sundays from noon to 8 p.m. Both the exhibitions and activities are therefore offered at times when office and other workers are free—a great innovation in India. So far its programmes have been tentative and exploratory but it promises to be the leader in developing excellent educational and cultural programmes for adults.

## INDIAN ADULT EDUCATION ASSOCIATION

J. L. SACHDEVA

THE ADULT EDUCATION movement in India began after the establishment of popular Ministries in the provinces under the Government of India Act of 1935. At that time a few adult education agencies like the Bombay Presidency Adult Education Association, South Indian Adult Education Association and Bengal Adult Education Association, had been formed to coordinate and extend adult education work in their respective areas. But the need for a central organisation was increasingly felt to help in evolving suitable methods and techniques by experiments and research, to act as a clearing house of ideas, information and experience, to coordinate adult education activities carried out in different parts of the country and to direct a uniform progressive policy for proper development of the adult education movement in India.

The Indian Adult Education Society, which was founded in Delhi in 1937 to investigate the problem of adult education in and around Delhi, took the initiative in organising the First All India Adult Education Conference in Delhi, in March 1938, to explore the possibilities of bringing into being a Central Organisation.

The Conference brought together a large number of adult education workers and others interested in it from all parts of India. It gave careful consideration and thought to the issue of central organisation. It passed, among others, the following resolution :

It is resolved that instead of this Conference, here and now

laying down a rigid framework and cut and dried programme to be imposed from the Centre on the different parts of the country, the precisely opposite course be followed by appealing to all public spirited and patriotic citizens throughout the length and breadth of this land, to gather together kindred spirits and a realistic survey of the educational needs of their respective immediate surroundings and organising themselves into autonomous local Adult Education Bodies for their respective localities to undertake full responsibility to experiment and report on Adult Education work suited to their conditions and needs.

The Conference also passed unanimously another resolution for the appointment of a Provisional Committee, consisting of the ex-officio President of the Conference, six Vice-Presidents, one General Secretary, five Joint Secretaries and correspondents from different parts of the country to be entrusted with the responsibility of drawing up a constitution for a central organisation for presenting to the Second All India Adult Education Conference to be organised by it.

The Provisional Committee worked on its assignment until December, 1939, when it held the Second All-India Adult Education Conference in Bhagalpur (Bihar) under the presidency of Dr. R. P. Masani of Bombay. It was at this session that the constitution of the Central Organisation was presented and adopted unanimously by the delegates to this Conference. Thus the Indian Adult Education Association was formally inaugurated as the Central Organisation with the following aims and objectives :

(a) To spread knowledge among the people of India on all subjects related to their all round welfare and culture in popular and attractive manner through suitable agencies.

(b) To initiate, wherever necessary, adult education activities in cooperation with various organisations and individuals interested in the work; and to encourage and coordinate local efforts and organisations engaged in promoting the cause of adult education.

(c) To serve as a Central Bureau for information and advice



# INDIAN ADULT EDUCATION ASSOCIATION

concerning adult education in different Provinces and States in India.

(d) To cooperate with other movements aiming at the removal of illiteracy and ignorance and the promotion of the civic, economic and cultural interests of the masses.

(e) To serve as a connecting link for inter-provincial and inter-State cooperation and coordination.

(f) To prepare and supply, if necessary, slides, charts, films, booklets, suitable literature etc. and to undertake the publications of the bulletins and journals.

(g) To arrange public lectures, demonstrations, seminars etc. for the furtherance of the objects of the Association.

(h) To organise the Indian Adult Education Conference at least once every two years.

(i) To induce the Universities and other educational bodies in the country to take up adult education work and to do all other acts that are incidental to the fulfilment of the above-mentioned objects of the Association.

(j) To affiliate Adult Education Organisations throughout the country.

In its early days the Association strove to create public opinion on the need for a public policy on adult education and to mobilise support from the Government and other public institutions for the movement. Today with adult education recognised as essential to the process of national reconstruction, the Association is concerned with making the process purposeful and effective.

The main activities of the Association since Independence, have been (i) to help government formulate policy and programme of adult education; (ii) to coordinate the activities of agencies and workers, official and non-official; (iii) to act as a clearing house of ideas and information; and, (iv) to undertake pilot projects of pioneering nature in the field of adult education.

## *Conferences and Seminars*

IAEA has been convening national conferences of adult education administrators and workers. These conferences help to define,

in the light of collective experience, policies on crucial issues facing the movement. The Association has organised twenty-two conferences. These conferences provided leadership and new concepts in this over-developing field of education.

Ever since 1950 the Association has been convening annual seminars of adult education workers. At these Seminars, representatives of Government and non-Governmental agencies from all over the country come together to have an exchange of ideas and experiences on specific problems of the movement. Sixteen seminars have been organised so far.

Besides these, the Association has also organised regional seminars in cooperation with regional organisations.

### *Relation with Local, State and International Organisations*

IAEA believes that a strong national organisation needs strong roots among the people. State and local adult education organisations are encouraged. The Association is the unifying national body providing a central exchange and meeting place for state and local organisations.

The Association maintains a regular contact with adult education activities in other countries so that the experience of other lands may be available for use here. Items of interest from the UNESCO Clearing House are a regular feature of the Journal and the Association has published Hindi Editions of UNESCO's publications on Fundamental Education. The Association has also established close links with many international organisations and adult education associations of the other countries, specially of U.S.A., Canada, U.K., New Zealand, Australia, Singapore, Hong Kong, Phillipines, Japan, Iran, Italy, Scandinavia and West Germany.

### *Publications and Clearing House*

The Association has been bringing out the English monthly *Indian Journal of Adult Education* since 1939. This Journal has been carrying out the objectives of the Association by giving information about adult education activities in India and abroad. The only journal of its kind in India, it has also been an instrument of education for adult education workers. It goes to all

members and to many libraries and Block Information Centres.

The Association also publishes a Hindi bi-monthly "Proudh Shiksha" for field workers. It includes some material for use in adult classes.

In addition, the Association brings out National Clearing House of Social Education Bulletins in English which contain abstracts of important articles and books and a classified list of books, articles on social education, community development, workers education and allied fields.

The Association publishes books for the field workers, neo-literates and adult educators on various aspects of adult education. Over 100 books have been published so far.

Recently the Association has translated in Hindi two UNESCO Monographs entitled "ABC of Literacy" by Mary Burnet and "Simple Reading Material for Adults". The Association has also translated in Hindi Roby Kidd's famous book, "How Adults Learn". Another book by Dr. Kidd "Education for Perspective" is in the press.

### *Research Surveys and Pilot Projects*

The Association undertakes surveys, research studies and pilot projects either independently or in collaboration with other organisations. Between 1948 and 1952 it organised a number of training courses for social education workers in rural as well as urban areas. The syllabus of the Social Education 'Organisers' Training Centres is mostly drawn on the syllabus followed in these courses.

The Association has also conducted a few research surveys, the noteworthy among them are: Survey of Social Education in Delhi, Survey of Libraries in Punjab, Himachal Pradesh and Kerala, and The Rural Leadership Survey.

The Association has recently completed two experimental programmes of pioneering nature on functional literacy. One of these was in four villages in Meerut District in U.P. and the other was for Khadi Women in Chanda and Usmanabad Districts of Maharashtra.

In order to plan research on an organised basis and feed the adult education movement with its conclusions the Association sponsored a research institution called the Centre for the Study

of Developing Societies. The centre has undertaken researches on patterns of development and behaviour and problems of social change in a society under the impact of planning.

### *Members*

The Association has a number of voluntary agencies as its members. Significant among them are : the Mysore State Adult Education Council, the West Bengal Adult Education Association, the Bombay City Social Education Committee, Literacy House, Lucknow, Kasturba Trust, Ahmedabad, the Saroj Nalini Dutt Memorial Association, Calcutta, Gujrat Vidyapeeth, Ahmedabad (founded by Mahatma Gandhi), Mouni Vidyapeeth, Gargoti, Gangajali Vidyapeeth, Aliabada, Bengal Social Service League, Calcutta, Bikaner Adult Education Association, Bikaner, Seva Mandir, Udaipur, and the Bhartiya Grameen Mahila Sangh, Indore.

The two broad categories of members are institutional and individual. The fee for institutional members is Rs. 100 per year for official agencies and Rs. 15/- per year for non-official agencies. Individual membership fee is Rs. 8/- per year and Life Member fee is Rs. 100/-.

All members receive the periodical publications of the Association free of cost.

### *Jha Library*

The Association maintains a research library containing about 6000 books and 1000 bound periodicals. It operates on an open shelf system and is free to members.

### *Shafiq Memorial*

The Association has its own building named after Shafiq-ul Rehman Kidwai, veteran adult educator of the country. The building has a separate wing for the library which has been named after its former President, Dr. Amar Nath Jha. The Library has about 6000 books and 1000 bound volumes of periodicals, and is an important source for research in adult education.

The building includes an auditorium which is known as the Tagore Hall. The foundation stone of the building was laid in 1957 by a neo-literate in the presence and with the blessings of the then Prime Minister of India, Shri Jawaharlal Nehru and it was later opened by him in 1961.

### *Office Bearers*

The Association owes a great debt to many of its office-bearers who have helped in a very difficult period in the life of the Association. Mention may be made of Dr. Zakir Husain, who served as Vice-President for many years, Dr. Amar Nath Jha was President for over 10 years; Dr. M. S. Mehta, President since 1958 and Mr. S. C. Dutta, the General Secretary of the Association since 1956.

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